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OUR SUNDAY VISITOR

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O. S. V. Outlook

The Rev. Aquinas Knoff

The Rev. John J. McGivney has been appointed National Chaplain of the Knights of Columbus. Father McGivney is pastor of a New Haven, Connecticut, church, and the only surviving brother of the Rev. Michael J. McGivney, founder of this great Catholic order. Father McGivney succeeds his brother, the Rt. Rev. P. J. McGivney, whose death in Paris last month deprived the Knights of their National Chaplain.

The value of Father McGivney's work in founding the Knights of Columbus is yet to be valued at its true worth. Today the Knights form one of the largest and best societies of laymen in the Church.

Many Catholic laymen have grouped themselves together to work for God and country with the approval and commendation of the Hierarchy of the Church, but none of them is quite the same as the Knights of Columbus. While the Knights require their members to be practical Catholics, they are not essentially a pious association. They stay close to Catholic ideals and endeavor to make those ideals better realized; they seek the advancement of their purpose principally through the force of splendid example.

Many associations of Catholic laymen have been organized which have flourished for a time only to decay through forgetting their highest purposes, letting down their standards, failing in leadership and falling victims to petty internal rivalries and jealousy. The Knights of Columbus, however, have been faithful to their past, to their purpose and to their ideals. Under the splendid traditions of leadership that have been built up, they seem organized not only to survive but to flourish.

In the midst of a society overburdened with organizations for this and that, their continued growth is a real tribute to the appeal of their purpose. They do well to remember that their greatest strength lies in the local units of their organization. Here the question of leadership becomes one of paramount importance. It has often been said that the real leaders of an army are not the glittering generals-in-chief but the competent and hardboiled corporals and sergeants. Upon the grand knights of the various councils rests the real fate of the order and its real vitality is better displayed in the enthusiasm of a local meeting than in the rush and bustle of a convention.

Though it may be mentioned here only in passing, the national organization of the Knights of Columbus publishes one of the best monthly magazines in the country. Too many of the Knights pay little attention to the splendid "Columbia" and too few outside of the circle of the organization subscribe to it. It is the best by far of the fraternal publications and in live articles and good stories, it compares favorably with any monthly of national circulation.

A practice which might be profitably considered by the proper persons in this country has been increasing in popularity in England. On Good Friday, Father Vincent McNabb, O. P., preached the stations of the cross in Hyde Park. Standing on a platform near Marble Arch he addressed a large group whilst pictures representing the stations were exposed in turn.

Religious Indifferentism and Its Remedy

INDIFFERENTISM in matters of religion is a prevalent and probably the most crying evil of the times. Men nowadays either affect to believe nothing beyond certain obvious first principles which even heathens do not reject, or they believe what they please; and they even profess to defend this course as conformable to the true laws of religious liberty. They are either indifferentists or latitudinarians.

What is the origin of this singular unsettledness of religious principle; what is its remedy? We propose briefly to answer these two important questions—very important because closely connected with man's religious welfare here and with his eternal happiness hereafter. We entreat our readers' patient attention to our essay which will not detain them long.

1. ORIGIN OF INDIFFERENTISM

We often hear such conversation as this:

Catholic—"Why do you not diligently inquire into and promptly embrace the one only true religion of Christ?"

Protestant—"Really there are so many religions in the world, even among those calling themselves Christians, all of them professed and sustained by good men, that I am greatly embarrassed to find out which is the true one, or whether any one is true to the exclusion of the others; and hence I have made up my mind that it really matters not which of them a man will embrace, or whether he will embrace any; and that, provided we be good moral men, faithfully doing our duty to our fellowmen in all the relations of life, it really matters not what religion we profess, or whether we belong to any particular church. When we come to be judged, God will not ask us what we have believed, or to what sect we have belonged, but only whether we have been good and honest men. It is not, therefore, necessary for salvation to belong to any particular religion or church."

Herein is contained, as in a nutshell, the whole secret of modern religious latitudinarianism and indifferentism. Sectarianism is the fruitful source and parent of both. It has unsettled men's minds to such a degree that even the sincere and the honest-minded are often embarrassed to know where to find the true religion. Only think of it! Nearly nineteen hundred years have elapsed since Christ taught this one true and holy religion, and died on the cross to seal its truths with His precious blood; and still it remains an unsettled question, and men are yet in doubt what it is and where it is to be found! He built His Church upon a rock, and pledged His sacred word that the gates of hell should not prevail against it (St. Matt. xvi, 8). He promised that He would abide with His divinely commissioned teachers "all days even to the consummation of the world" (St. Matt. xxviii, 20); He commanded all mankind "to hear this church" under the awful penalty of being reckoned "with heathens and publicans" (St. Matt. xviii, 17)—still it remains uncertain where we are to find that religion and that church which He founded, and for which He died; and it therefore matters not whether we find it or not!

Surely, there must be something grievously wrong somewhere; and it is not difficult to find out where the wrong lies. Sectarianism has plainly unsettled faith; but who introduced sectarianism? Clearly not the old Church of all ages and of all nations. She still earnestly exhorts the wandering to return to the "one fold of the one shepherd" (St. John x, 10); and to those who sow dissension, and set up conflicting sects, she puts the significant question of St. Paul to the schismatic Corinthians: "Is Christ divided?" (I Cor. i, 16). After nineteen hundred years she continues to proclaim the great truth which St. Paul so emphatically witnessed in chains: "that there is but one Lord, one faith, and one baptism" (Eph. iv, 5).

Yes, as surely as there is but one God in the heavens, as surely as there is but one Christ, so surely is there but one faith taught by Him and one

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The Catholic Question In the United States

Article XXV---The Catholic Church and the Slave Question

(1830-61)

BY

THE REV. DR. PETER GUILDAY,

(Professor of Church History at the Catholic University of America)

THAT the Catholic Church in the United States should escape the fierce antagonisms created by the Abolition movement was hardly possible during those years of intense moral and political discussions on the slave question (1830-1861).

Societies for the purpose of abolishing slavery in this country existed from the beginning of the Republic. Benjamin Franklin was president of one founded in Philadelphia in 1775, and John Jay was president of another begun in New York in 1785. Other societies were organized in the different States and were to a slight degree instrumental in the abolition of the slave trade by the Federal government in 1808.

Eight years later the American Colonization Society was founded at Washington, D. C., for the purpose of securing a home for free Negroes, preferably in Africa. The hidden object of the Society was to free the South of those free Negroes who were a menace to white control over the slaves. In 1820, during the presidency of Charles Carrollton, the Society sent out its first colony to Africa, and two years later a permanent settlement was made at Cape Mesurado. For the next quarter century the Society managed the colony, but on July 26, 1847, it declared itself an independent republic consisting of four counties, one of which was called Maryland. The capital was called Monrovia after President Monroe.

Catholic Liberians.

Among the first colonists were Catholic Negroes from Maryland and Virginia, and their spiritual care was discussed at the Second Provincial Council of Baltimore (1833). While in Rome, in May, 1833, Bishop John England submitted to the Holy See a memorial regarding the establishment of a Catholic Mission in Liberia, and although his advice was not followed by the prelates of the Council, a decree was ordered stating that the care of the Catholic Liberians should be entrusted to the Society of Jesus. As a result nothing was done, and Bishop England chafed under what he considered the culpable neglect of our hierarchy in not providing for the growing problems created by Abolitionism.

Bishop England was not unaware of the splendid pages that might be written on Catholic missionary activities among the colored people during the colonial and national periods of our country's history, but he believed that the whole force of Catholic doctrine should be brought to bear upon a question which was fast dividing the United States into two distinct territories. Personally he was opposed to slavery, but he knew that alone he could accomplish nothing. What he wished for was a restraining influence from Catholic leaders upon the radical demands of the Abolitionists and the infiltration, into this greatest problem the United States has had to solve, of the realization that only gradually might slavery be abolished. He knew American politics too well not to see that the Abolition movement was strongly bound to the anti-Catholic forces of the Nativists.

Probably, it was his regret over the silence of the Council of 1833 which induced him, imprudently, to open a school for free Negroes in Charleston, in 1835. The Negro insurrection of 1820, under Denmark Vesey, and in 1831, under Nat Turner, had been put down with a cruel hand, and Southerners generally saw in the fearful massacre of whites committed by Turner and his followers the direct result of Abolition literature upon the Negroes. In September, 1836, a mob broke into the postoffice at Charleston and destroyed all the Abolition literature in the mail which had arrived the day previous. The word got abroad that Bishop England had received and retained one of the anti-slavery tracts and for several days the Cathedral, Bishop's House, Seminary and Convent had to be guarded.

Dr. England at this time was America's foremost Catholic citizen, and Southerners in general knew that his influence on the slave question was the strongest in Catholic circles. He had won their approval by his published rebuke to his friend, Daniel O'Connell, some years before, in which he accused the Liberator of unwarranted interference in the domestic affairs of the United States through his alliance with the Abolitionists.

Church's Dilemma Over Slave Problem.

The Catholic Church here was in a sore dilemma over the slave problem. The Holy See had repeatedly condemned the slave-trade from 1482 to 1839, but had not condemned slavery itself as a social institution. The Apostolic Brief of Gregory XVI in 1839 made this distinction, and Bishop Kenrick in his "Moral Theology," which came out shortly afterwards, upheld slavery as permissible. The scholarly Bishop of Philadelphia regretted that so many Negroes should be held in bondage in the land of freedom, but he added that "nothing against the law should be attempted, done or said, which would make them (the slaves) bear their yoke unwillingly." This placed the Church on the side of the slave-owners and the reaction in Abolition circles was to increase the animosity then alive against American Catholics. This factor must be remembered in estimating the causes for the rapid spread of Native-Americanism and Know-Nothingism from 1840 to 1861.

After the appearance of Gregory XVI's letter on the slave-trade, it was immediately made use of as a party

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STATION O.S.V.

Others broadcasting for us

(By the Rev. R. E. Kelly)

According to a Los Angeles paper of February 13, 1928 issue, the Reverend Dr. Wm. F. Thirkield, Bishop of the Chattanooga Area of the Methodist church, in an address to Methodist ministers, deplored that many "Protestant churches have sacrificed not only some of the finest and most effective forms and rituals of religion but they also have practically abandoned the spirit of worship." The Reverend speaker is quoted as follows:

"God save our pulpits from pulpit thrillers and sensation mongers! The church reformers made the sermon dominant as a substitute for the mass, but the sermon fails of its purpose when the minister seeks merely to entertain his audience instead of magnifying the cross. Some of our church entertainments scandalize the church and degrade religion.

"Loss of reverence is the greatest weakness of our modern church. Upon entering the sanctuary people should kneel in prayer, but, instead, too many of them gaze curiously about and begin a buzzing conversation with their nearest neighbors. My work in Mexico has shown the evil results of superstition, but I prefer superstition to irreverence, for the former, at least, may lead to faith. I wish we might have a Holy Name Society in our Methodism."

* * *

"While not a student of history, particularly of Church History, I know that the Catholic Church has made marvelous contributions to science. The founder of the science, which I teach, was a Catholic, Louis Pasteur," said Dr. Ward Giltner, professor of bacteriology at Michigan State College. Moreover, the professor lauded the Church not only because She kept knowledge alive during the Middle Ages, but especially because the Catholic Church taught the common people a practical use of this knowledge. Doctor Giltner praised especially "the great contributions to science and to agriculture made by the monasteries that dotted the land."

In this same lecture, Doctor Giltner paid his respects to the atheist when he said: "There is no such thing as a real atheist. No man exists without God, just as there are no children without parents."

Will the Non-Catholic Find It Hard To Believe This?

THE editors of a hundred Catholic papers and magazines met in the city of New York towards the end of May in annual convention, and strange as it may seem to non-Catholics, did not pay one minute's attention to politics.

If there existed in the United States a Catholic political machine, so frequently referred to as a fact by anti-Catholic papers and by organizations hostile to the Catholic Church, certainly the most effective way of promoting its work would be through the Catholic press.

If ever the editors of Catholic papers should have given some attention to the political campaign which will soon be waged nationally, they should have done so this year, when a Catholic will probably head the Democratic Party for the highest office in the land. Yet we are told that Al Smith's name was never so much as mentioned at this convention of Catholic editors in Smith's own state and city. The most that any Catholic prelate is likely to do this year, as in any other year, is to urge the people to use their right of suffrage as a patriotic duty to their country; not one of them will urge those under his spiritual jurisdiction to ally themselves with any particular party or to vote for any particular candidate for office.

Neither is it a fact that all Catholics belong to one political party. At a recent State Convention of the Knights of Columbus the writer casually observed that the State Deputy, as well as the Supreme Knight, who was present, are Republicans; that possibly the most influential Catholic politician in that state is a Republican. There are many national groups, intensely Catholic in practice, whose members are quite solidly Republican. There are some states in the Union, in which Catholics constitute from one-third to one-half the population, which vote Republican normally. But whether Catholics be Democrats or Republicans, they are not such because of their religion, and they would be more resentful than the people of any other religion against any sort of dictation in politics, whether it would come from the pulpit or from the editors of the Catholic papers and magazines. In fact no Catholic paper could survive two months if it lent itself aggressively to the furtherance of any one party in politics.

During the forthcoming campaign Protestant congregations will take a stand against this or that candidate, and in favor of some particular politician. Ministers will, as they have always done, advise their people to vote according to their particular way of thinking, and sample ballots will be distributed with check marks opposite the names of those candidates who are believed to be most worthy of support. But no Catholic clergyman will ever be a party to such tactics; no Catholic organization will espouse the candidacy of any particular man.

During the whole period of the existence of the American Republic, and of the States composing it, Catholics have held the office of Mayor and of Governor and have been on School Boards, yet never in a single instance to the detriment of American institutions, never to the benefit of any Catholic cause. In practice the Catholic Church and the State have always been separate, and will continue to be so. The Constitution of the United States, which is the basic law by which our Country is governed, is as Catholic as we would want it to be, and I might say even therefore is as safe as our Country should have it. The Catholic Church is built on such solid principles, that it has survived all governments and republics which have been built on contrary or opposing principles.

Practically every unpleasant incident in history, every persecution, every charge leveled against the Catholic Church in proof of the lack of

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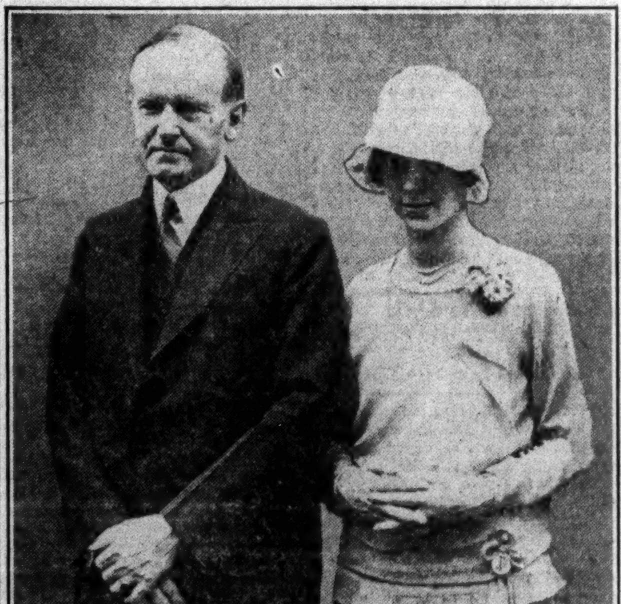

BETTY ROBINSON, pupil of St. Joseph's School, South Bend, Ind., recent winner of the "National Spelling Contest," is greeted by President Coolidge and, with him, rather soberly faces the camera.

Indifferentism in Light of Divine Revelation

By the Rev. John A. O'Brien, Ph. D., Chaplain of the Catholic Students at the University of Illinois

(The third of a series of articles on the general theme "Does It Matter Much What a Man Believes?")

CHRIST went to His death upon Calvary rather than evade the question of Caiphas, "I adjure thee by the living God that thou tell us if thou be Christ, the Son of God." He did not soften or tone down to suit the prejudices of the Jewish Sanhedrin His clear teaching concerning His own divinity. His procedure in this instance is typical of His manner of teaching during His entire public ministry. It is clear, therefore, that Christ Himself was no indifferentist.

Let us inquire now if Christ imposed the same obligation upon His disciples and all those who would come to the knowledge of the faith through their teaching. In other words, did Christ command the Apostles to teach His exact doctrines, and impose upon their hearers the obligation of accepting those doctrines taught by the Apostles? If Christ issued this dual command then religious indifferentism stands condemned before the tribunal of divine revelation.

Let us examine, therefore, the very words with which our divine Saviour establishes His church and commissions the Apostles to preach the gospel. To obviate any objections from our non-Catholic readers the texts will be taken from the Protestant version of the Bible. These are the words of Christ to the apostles: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matth. xxviii, 18-20). "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark xvi, 15, 16).

A Twofold Obligation.

From these words of Christ, a twofold obligation is evident. First, the apostles are commissioned to preach the gospel to all nations without ex-

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Heflin's "Rosary" on U. S. Currency Amuses Banker

Claim That Catholic Symbols Are Engraved On Dollar Bill Is Refuted by Authority On Money Designs.

FEDERAL Reserve bank officials of the fourth district, in Cleveland, do not agree with the statements Senator Thomas J. Heflin, of Alabama, made in an address in the Senate on May 17 that there are Catholic symbols on a dollar bill.

The Senator, according to the Congressional Record, said:

"They (the Catholics) have not only put their colors in the President's room . . . they are not only flying the Roman cross above our flag on the battleships, but here is a one dollar bill printed by the government. It carries, without authority of the law, the Roman cross on it and has the Roman Catholic rosary right under the cross on the dollar bill.

"If they will do that now, what would they do if they had control of the country? . . ."

When shown the statement by Heflin, C. L. Bickford, assistant cashier in the Cleveland Federal Reserve bank and an authority on currency declared that "the Senator from Alabama has a very vivid imagination in professing to see the things he enumerates."

"The cross that Senator Heflin's mind conjures up," Bickford said, "is merely the crossing of two lines that make an 'X.'

Disputed Bill First Printed in 1869

"The first printing from this plate was in 1869 and subsequent printing in 1878, 1880 and again in the Wilson administration in 1917.

"We had many inquiries in the matter of the alleged Catholic symbols in 1917 from those who thought the plate was new, whereas it was originally made in 1869 by private bank note engravers in New York under a government contract. The Bureau of Engraving and Printing was not in existence at that time, and it is a matter of record that the plate was not engraved by any governmental agency, though the proof was doubtless approved by treasury officials of the period.

"The designs are in keeping with

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BEST NEWS OF THE WORLD CONDENSED

NON-CHRISTIAN PAPER IN JAPAN COMMENDS CATHOLIC ACTIVITIES

Tokyo.—Appreciation of Catholic Missionary and educational activity in Japan is expressed by the Japan Times and Mail, a non-Christian publication which has a wide circulation in the Orient. The newspaper declares that no other Christian missioner to Japan has ever had such a far reaching and enduring influence on the country as St. Francis Xavier. It points out that the missionary activity of St. Francis Xavier and his successors has been international in character; something that cannot be claimed for the efforts of the Protestant sects in the Empire.

LAST WAR-RUINED CHURCH IN NANCY DIOCESE REBUILT

By M. Massiani.

Paris—The Diocese of Nancy is the first to complete the restoration of churches destroyed or damaged during the war. Msgr. Maglione, papal nuncio at Paris, has just blessed the last one to be reconstructed, that at Nomeny, a village 14 miles north of Nancy. The first reconstructed edifice, at Ancerville, was blessed by his predecessor, Msgr. Cerretti.

MEMBER OF FACULTY OF TRINITY COLLEGE DUBLIN, DECORATED

Dublin—Professor Walter Starkie of Trinity College, Dublin, has been decorated with the Civil Order of Alfonso XII, by the King of Spain. This is in recognition of Professor Starkie's services to Spanish literature, and history, upon which subjects he is a distinguished lecturer and writer.

ARCHBISHOP REBUKES IGNORING OF CHURCH IN SCOTCH PAGEANT

London.—Because the Historical Pageant of the West of Scotland ignores, denies or misrepresents the part played by the Catholic Church in the early history of Scotland, the Archbishop of Glasgow has cancelled his connection with it. His Grace had consented to be a patron.

A' KEMPIS CIRCLE ANNUAL RETREAT

Wellesley Hills, Mass.—The annual retreat for teachers and any other women who may be interested, will be held this year, as usual, at the Academy of the Assumption, Oakland, Street, Wellesley Hills, Mass. The Rev. Charles O'Brien, S. J., of Boston College, will conduct this retreat, and all teachers and any other women who may be at leisure during these days are cordially invited to secure reservations. The retreat will start on the evening of Friday, June 29th, and close after breakfast on July 4th.

POPE GIVES BLESSING TO TWO OLD COUPLES

San Francisco.— Papal blessings were conferred today upon two elderly couples who commemorated the golden jubilee of their marriage at a special ceremony at St. Anthony's church. The recipients of the blessings were Mr. and Mrs. Felix Schoenstein and Mr. and Mrs. Daniel Busch. Through the representations of the Franciscan Fathers in Rome, special blessings were forwarded from the Vatican. These bear autographed portraits of Pope Pius XI, and were presented by Father Martin Knauff, O. F. M., pastor of St. Anthony's.

PROTESTANT CHURCH GROUPS IN SCOTLAND NOW FAVOR MERGER

London.—After twenty years of negotiation the two great Presbyterian Churches of Scotland—the Church of Scotland and the United Free Church—appear to be on the threshold of union.

Work is Essential to Peace, Contentment, Quiet of Mind

Rev Albert Muntsch, S. J.

ANOTHER avenue to peace and contentment and quiet of mind is work. The life of our Divine Master was a life of work and therein He found His mission. Our faculties of mind and body have been given us that we might use them for God's glory and for human welfare. Even the wealthiest of men have enjoyed work of some kind and have looked upon idleness as a dreadful evil.

The words of Carlyle on work as a factor of joy and happiness are often quoted: "Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud swamp of one's existence, like an ever-deepening river there it runs and flows;—draining off the sour festering water gradually from the root of the remotest grass-blade; making, instead of a pestilential swamp, a green fruitful meadow with its clear-flowing stream."

Work, therefore, though now it is laid upon us as an obligation, and is the indispensable price of progress, may yet be a blessing. There are perhaps few joys to be compared with the exhilaration coming from the successful completion of a long task. During the cruel aftermath of the European War when there was so much suffering among all classes of the German people, a noted scientist said: "We have lost wealth and possessions and are overwhelmed by financial burdens. But one thing we have not lost: the divine joy in work and exertion of our faculties."

Authorship is an exceedingly laborious task. Only one who has tried to outline a now field of study, to survey what has already been accomplished

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OUR DIOCESE

THE BISHOP'S WEEKLY CHAT WITH YOU

(Continued from Page One)

"To one who has watched, as I have, this shifting of the burden of support from the old continent to the new, this cheerful, enthusiastic understanding of a father's need and a children's duty, this steady growth of our Peter's Pence to offset as it were the sudden decrease in older and now impoverished lands, it is the clearest and most wonderful demonstration of the closeness of the family bond that holds us all bound together and united intimately with our Holy Father.

"And now the time has come again for this annual gift to our Holy Father. And this time I have an earnest word to say to priests and people. The Catholic people of Chicago have been the leaders in this movement for the past ten years. Such has been our position and our distinction before our fellow-Catholics of this country. This place we have maintained by the loyalty of our priests and the generous response of our people, to be first and foremost in our support of the successor of St. Peter. Surely we will not falter now and let our colors trail in the dust. Now that we have been praised and blest and thanked, perhaps beyond our merit, don't let us become careless and forgetful of our spiritual father who still sorely needs our help. Rather I trust then when each parish makes its return of your offering of Sunday next, I will find with joy and satisfaction and consolation that every pastor made as earnest an effort as in any previous year, and that every one of our ever-generous Catholic people again gave a striking and unmistakable evidence of their love, loyalty and devotion to Pius XI, the best and kindest of the Pontiffs who have ruled the Church by the sacrifice they have brought, the generosity they have displayed, the gift they have offered on this day in our annual tribute of the Peter Pence collection for our Holy Father, the Pope, for whom we pray that God may long preserve, strengthen and render blessed on earth."

+ John Francis Noll
Bp. of Ft. Wayne

Fort Wayne Women Honored In Election

Attended by 50 delegates and visitors the bi-ennial state convention of the International Federation of Catholic Alumnae was held at the Hotel Lafontaine, Huntington, last Saturday and Sunday. The convention opened Saturday morning with registration and reception of members followed by a luncheon.

The formal business session began at 1:30 o'clock, during which officers were elected as follows: Mrs. Charles P. Trask, affiliated with St. Mary's College, alumnae, Notre Dame, Ind., state governor; Miss Violet Topmiller, Indianapolis, also of St. Mary's College, first vice governor; Miss Alice Brady, Tipton, of St. Joseph's Academy, Tipton, second vice governor; Mrs. Alice Burns Hilker, member of St. Augustine's Academy Alumnae Association, Fort Wayne, third vice governor; Miss Angela Gilmartin, Fort Wayne, president of Sacred Heart Academy alumnae association, state secretary; Mrs. Earl Feltman of Indianapolis, representing the alumnae association of Oldenburg Academy, Oldenburg, Ind., state treasurer.

Miss Angela Gilmartin, Ft. Wayne, is delegate to the International convention of Catholic Alumnae to be held at Niagara Falls, N. Y., in August. Mrs. Alice Burns Hilker, Mrs. Helen Mommer Kiel, Miss Marie Cuningham of Fort Wayne represented St. Augustin'e Academy Alumnae association; Miss Alice O'Reilly and Miss Catherine Cleary were delegates from St. Catherine's Academy Alumnae association.

Mrs. Margaret Dillon Gallivan, Fort Wayne, past state secretary and Mrs. Garnet Kilbourne Rulo, Fort Wayne, members of the executive board of Sacred Heart Academy Alumnae association, attended, also Sister M. Resurrection from Sacred Heart Academy; Sister Frances Paula and Sister Rose Elizabeth, also of the Sisters of Holy Cross, St. Mary's College, Notre Dame; Mrs. Edward Gilmartin, Fort Wayne and Miss Margaret McKenna of Warsaw, treasurer of Sacred Heart Alumnae association. Two Franciscan Sisters were present from Oldenburg.

Sunday morning delegates and visitors attended Mass celebrated by the Rev. J. J. Sigstein in the chapel at Victory Training Institute, Victory-Noll. After an inspection of the home of the Missionary Catechists they were entertained at dinner.

JOSEPH A. LUTHER TO BE ORDAINED PRIEST

Joseph A. Luther, 915 E. Colfax avenue, South Bend, will be ordained a priest of the Jesuit order, at St. Louis university, St. Louis, Mo., June 28.

He will celebrate his first Mass in St. Joseph's church, South Bend, on July 1.

Mr. Luther was born in South Bend and spent his life here until he entered St. Louis university to complete his studies. He is the son of James N. Luther.

Bishop Noll Urges Character Building

"It is significant that these young ladies from St. Augustine's Academy are graduating on the feast of the Sacred Heart of Jesus celebrated in the church today. 'Learn of Me for I am meek and humble of heart,' said our Lord, and that is really the philosophy of the whole Christian life," Rt. Rev. John F. Noll, D. D., declared in his commencement address Friday night, June 15, at Library hall. The prelate's message was heard with close interest by a capacity audience attending the eighty-second annual commencement of St. Augustine's academy, Fort Wayne's oldest educational institution.

Honors were conferred by the Bishop on a class of 23 graduates, 14 receiving diplomas for the completion of the four-year course and nine in the two-year course, commercial department. The Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, gave a short address introductory of the conferring of honors, and announced the recipients of diplomas, emphasizing the honor of having the Rt. Rev. Bishop give the commencement address.

An attractive program was presented by the young ladies under the direction of the Sisters of Providence. It opened with the "Grand Valse de Concert," by Holst, artistically presented by Misses Wilda Wilson and Gertrude Miller at the first piano; Misses Dorothy Bell and Virginia Griffith at the second piano. Miss Dorothy Margaret Richmond was honored as salutatorian and most cordially welcomed the hundreds assembled to witness the crowning of years of effort on the part of the graduates.

Miss Ursula Florence Farley found much favor as valedictorian and her excellent address was referred to several times by the Bishop in his commencement oration. Miss Virginia Henry and Miss Ursula Lomont, accomplished pianists, entertained with Mendelssohn's "Rondo Cappriccioso." Miss Henry was also accompanist for the Glee club selection, "Sea Gardens" and for the lovely "Sancta Maria," by Faure, at the finale. Over one hundred young ladies appeared on the stage for the rendition of the closing number.

Following are the members of the class of 1928:

Academic Department

Antoinette Bickel, Leonore Bresnahan, Mary Elizabeth Callahan, Kathleen Cranston, Mary Jane Finan, Maxine Hartman, Ursula Farley, Ursula Lomont, Genevieve Lothamer, Elizabeth Lynch, Dorothy Richmond, Genevieve Savage, Mary Agnes Schieman, Mary Smith.

Commercial Department

Gerald Felts, Maxine Garard, LaVern Guillaume, Irene Grimm, Zerepea Rhodes, Ruth Schele, Mildred Schlebecker, Winifred Skevington, Virginia Strebig.

St. Patrick's Lyceum Graduation Center

Climaxing their years of Scholastic endeavor at St. Patrick's parochial school and later St. Catherine's Academy, Fort Wayne, 16 young ladies received diplomas Wednesday night, June 13, for the successful completion of the academic course, and one a diploma for the commercial course. Attended by hundreds, occupying every available seat in the spacious auditorium, the annual commencement of St. Catherine's Academy was held at 8 o'clock, in St. Patrick's Lyceum.

Three certificates in music were also conferred, and 38 boys who have completed the grammar course at St. Patrick's school received their certificates. Special awards for scholastic achievement were also presented on this occasion.

The Rt. Rev. Msgr. Joseph F. Delaney, rector of St. Patrick's church, delivered the commencement address, and was heard with appreciative interest by the immense audience. He also conferred the honor following the announcement of recipients by the Rev. Joseph Keating, his assistant.

Under the direction of the faculty, the Sisters of Providence, a most attractive and entertaining program including the salutatory by Miss Dolores Ann Krouse, the valedictory by Miss Collette E. Moran, vocal and instrumental selections were presented by the young ladies.

In addressing the young ladies of the graduating class, Msgr. Delaney reminded them of the principles inculcated during school days. He urged them to exemplify by beautiful, upright lives, the lessons instilled and to be always loyal to their school. The boys of the grammar school were also congratulated by the rector and urged to persevere in their future high school course.

Miss Dolores Ann Krouse, was announced as the recipient of the award for the highest average in Christian Doctrine, in the academy and Robert Blaising in the grade school. Mary Catherine Broderick and Paul Bugert received the scholarships awarded for the highest average in the grammar school course. Delbert Welch received the Davis medal for the best work in the study of current events.

Graduating Class.

Honor Graduates; Academic department — Catherine Waunetah Baker, Irene A. Becker, Marcelun G. Curran, Catherine Marie Cashman, Dorothy F. Federspiel, Ruth Isabel Grodrian, Helen Margaret Kelly, Dolores Ann Krouse, Katherine M. Krouse, Elizabeth A. Leonard, Colette E. Moran, Virginia May Morrison, Edith Ann Morrison, Marcella M. Smith, Helen Agnes Salmon, and Katherine E. Sheckler.

Commercial department — Mildred Marie Cullen.

Music department — Certificate — Piano, Dolores Ann Krouse. Certificate—Violin; Marcelun G. Curran, Katherine M. Krouse.

Certificates—Eighth grade— Raymond Ball, Francis Blair, Robert Blaising, John Bricker, Paul Brennan, Paul Bugert, Rudolph Claymiller, Dominic Colone, Jerome Cook, Eugene Cullen, Paul DeWald, John Dietch, Wayne Ennis, Robert Getz, Robert Gilmartin, Paul Freeman, Oliver Goldsmith, Nicholas Heiney, John Kidd, Louis Koch, Harold McCormick, John McEntafer, Leonard McLaughlin, John Motherwell, Foster Muldoon, John Obringer, George Pauley, Eugene Quinn, Daniel Salmon, Robert Schlink, William Schwartz, John Shea, Joseph Shea, Robert Shea, Thomas Schiefer, Raymond Sorg, Donald Rauner, and Delbert Welch.

DIPLOMAS CONFERRED ON ST. PAUL'S CLASS

Choosing for his topic the class motto, "Climb, Though the Rocks Be Rugged," the Rev. H. F. Joseph Kroll, pastor of St. Paul's church, Fort Wayne, gave the address at the annual commencement exercises of St. Paul's parochial school Sunday night. His message was heard by an audience that taxed the seating capacity of the school auditorium.

Diplomas for the successful completion of the grammar course were conferred on Hilda Kloepfer, Richard Eckrich, winners of the scholarships awarded by the Rt. Rev. Bishop, for highest average; Elinor Hartman, Amelia Manochie and Helmut Cremer. Under the direction of the Poor Handmaids of Christ, who are in charge of the school, a novel and entertaining program was presented.

To give expression to the class motto, the stage background presented a rocky promontory above which shone the illuminated pledge of the graduates. The approach was a rose arbor and garden scene with the Class of 1928 seated in the enclosure. Two little maids in green and pink typified the class flower, the wild rose, one of them, Rosemary Buchheit, giving a welcome to the audience, and both escorting Father Kroll to the stage. Diplomas were tied with ribbons in the class colors, emerald, green, and gold, signifying hope and loyalty.

Nine little girls dressed alternately in red, white and blue presented a patriotic drill, marching with scarfs in the same colors as their dresses. Twelve little sailor lads also took part in the drill. They were in white uniforms and carried paddles in the national colors. They sang a sea song and executed a spirit drill. William Suelzer was captain of the jolly crew and Richard Schaab impersonated Uncle Sam. The Midgets' Grand Parade was a mirth-provoking specialty in which a large number of the children participated. The program of entertainment was featured by a sketch "Fun in a Photograph Gallery" in which Bernard Niezer, capably impersonated John Perkins, a photographer. Other players included: Richard Eckrich, Florence Rieman, Gertrude Genth, Jean Barve, Marie Hammerle, Henrietta Hammerle, William Wehrle, Hilda Kloepfer, August Huhn, Catherine Hofer and Helmut Cremer. The program concluded with the Kitchen Symphony which was a unique number, 12 girls playing on various utensils and accompanied on the piano.

43 COMPLETE COURSE AT ST. MARY'S SCHOOL

Conferring of diplomas on 23 boys and 20 girls who have completed the grammar course at St. Mary's school, Fort Wayne, took place in the church on Friday morning, June 15. The Rev. George A. Hasser, rector, was celebrant of the High Mass at 7:45 o'clock at which the school children were present and received Holy Communion. Friday was the Feast of the Sacred Heart of Jesus, and many of the adult parishioners also approached the holy table. Mass was followed by Benediction of the Most Blessed Sacrament.

Recipients of diplomas are as follows:

Carl Van DeGrift, winner of the scholarship; Henry Miller, Edward Welling, Henry Rager, Richard Glassley, Raymond Yeranka, Joseph Smith, Andrew Leeuw, Robert F. Lauer, Harry Schramm, Paul Klug, Lawrence Doehring, James Fox, Louis Hennessey, Donald Mettler, Bernard Herbers, Eugene Alter, Edward Roemer, Robert Lauer, Eugene Blitz, Jerome Alter, Hubert Ley and George Weber. Velma Storch, winner of scholarship; Thelma Hartman, Mary Jane Alter, Ruth Pranger, Garry Creigh, Anna G. Hake, Margaret Christman, Mary Margaret Haffner, Dorothy Herbert, Georgianna Allgeier, Catherine Monroe, Mary Mudd, Grace Mozzon, Hazel Carl, Victoria Mozzon, Frieda Herzog, Mary Kasimier, Irma Amann, Pietrina Ceccanese, and Doroles Mosshammer.

ST. MARY'S ALUMNI HOLDS AN ELECTION

Members of St. Mary's Alumni Association of St. Mary's school, commercial department, Fort Wayne, held their annual meeting during the past week at the school auditorium. The annual election of officers resulted as follows: Clarence M. Lauer, president; Andrew Mahrt, vice president; Edward Roethele, secretary-treasurer; Herbert Wunderlin, Melvin Herber, Victor Deininger, Joseph Baltes, Frederick Schoppman, advisory board. Short talks were given by the incoming and retiring officers.

ST. ANDREW'S SCHOOL GRADUATES NUMBER 21

The Rev. Henry A. Hoerstman, pastor of St. Andrew's church, Fort Wayne, conferred diplomas for the completion of the grammar course on a class of 21 graduates Friday morning.

Ten boys and eleven girls receiving diplomas are as follows:

Hilda Schaefer, winner of the scholarship; Martha Snyder, Marjorie Nichter, Edith Goldthwaite, Constance Hageman, Margaret Roy, Hilda Schoenle, Mary Payne, Loretta Snyder and Dorothy Shondell.

Ervin Seiler, winner of scholarship, Jacob Buraczynski, Roy Gustenslager, Irvin Herber, Frank Boley, Edward Denzel, Raymond Pitzen, Wilbert Sax, Albert Dirig, Frank Winnicker and Norbert Klingenberger.

ENTERS CONVENT

MISS EULALIA NOLL

Thursday morning June 28, semi-annual reception and investiture of novices and profession in the community of the Poor Handmaids of Jesus Christ, will take place at their motherhouse, Convent Ancilli Domini, Donaldson, Ind. The Rt. Rev. John F. Noll, D. D., will officiate.

Miss Eulalia Noll, daughter of Mr. and Mrs. Ben Noll, 1425 Barthold St., Fort Wayne, is one of the young women to be admitted as a novice, invested in the habit and given the name by which she will be known in religion.

Miss Noll is a member of the Church of the Most Precious Blood and has many friends especially in her home parish. She has already passed the probationary as a postulant in the community.

11 PUPILS GRADUATE FROM ST. HYACINTH'S

Diplomas for the completion of the grammar course at St. Hyacinth's parochial school, Fort Wayne, were conferred by the Rev. John Wroblewski, pastor, on 11 graduates following the High Mass celebrated at 10 o'clock Sunday morning.

Members of the graduating class are: Anna Tryc, Stanislaus Stanisjewski, who were awarded scholarships for highest average; Leocadia Ostrowski, Stephnia Celarek, Irene Krajewski, Mary Salba, Edwin Anderson, Stephen Archacki, Francis Subzda, Stephen Wisniewski and Anthony Kendzierski. The School Sisters of Notre Dame are teaching in St. Hyacinth's parish. The same community is also in charge of St. Peter's and St. Mary's schools.

St. Joseph's College Graduates Large Class

Collegeville, Ind.—At the thirty-third annual commencement exercises of St. Joseph's College, twenty-four received diplomas for the completion of studies preparatory to entering the major seminary. The festivities of the two days' graduation exercises began with an organ recital Wednesday afternoon at 2:00 o'clock, given by the professor of music, Paul C. Tonner, and graduates, Cornelius C. Heringhaus and Harold V. Diller.

The Rt. Rev. John F. Noll, D. D., Bishop of Fort Wayne, was enthusiastically welcomed upon his arrival at 3:30. At 4:00 o'clock a band concert was given in welcome to the large gathering of visiting clergy, relatives and friends of the graduates.

Class Presents Three-act Comedy.

At 8:00 o'clock the comedy, "A Pair of Sixes," was presented by members of the graduating class. Before the opening of the play Cornelius C. Heringhaus, Ottawa, O., class president, extended the welcome of the class of '28 to the guests.

The three acts, unfolded in all their fulness of wit, puns and wisdom, gave a most pleasing close to the dramatic activities of the graduates. The spacious auditorium was packed to the doors with an audience that was more than satisfied with the artistic manner in which the play was interpreted. The "Business Partners," impersonated by Joseph Hartmann and Robert Koch, succeeded exceptionally well in conducting a blustering, stormy partnership, and were ably assisted by the other members of the cast in giving a vivid portrayal of their business difficulties.

Baccalaureate Address.

The Rev. Thomas J. Travers, Pastor of St. Mary's Church, Anderson, Indiana, gifted and widely known speaker, delivered the Commencement address which met with a most enthusiastic reception. After greeting the large asembly, he spoke to the graduates in particular on their future studies in the Seminary. He impressed upon them the need of culture in order to take their rightful place in the communities in which they will labor. In his own humorous way he urged the graduates not to "close their books" with the completion of their course, but to continue in the acquisition of practical knowledge throughout their future days.

Valedictory.

Edward F. Siegman, Cleveland, Ohio, bade farewell to St. Joseph's, congratulating the Very Rev. Joseph B. Kenkel, C. PP.S. upon his first year as President of St. Joseph's and expressed the humble thought that it would be impossible for the members of this year's class to repay St. Joseph's for all they had received at her hands.

(Continued on Page 7, Column 7)

LOGANSPORT NEWS

BAUMAN-KLING.

On Wednesday morning, June 20th, the marriage of Miss Hilda Bauman, daughter of Mr. and Mrs. John Bauman of Washington township and John V. Kling, son of Mr. and Mrs. P. J. Kling of North St., was solemnized at a nuptial high Mass, at St. Vincent's church, Logansport, the Rev. James H. Durham officiating. The couple was attended by Miss Nora Bauman, sister of the bride, while Bernard Klienert of South Bend acted as best man. After the ceremony, a wedding breakfast was served at the home of the bride's parents.

Mr. and Mrs. Kling will take up their residence in South Bend where the groom is employed by the International Harvester Co.

CIRCLE NO. ONE GIVES CARD SOCIAL

On Friday evening, June 15th, the members of Circle No. one of the Altar society of St. Bridget's church, Logansport gave a bridge and euchre party in the church hall. The affair proved a very pleasing success.

HOSPITAL LADIES GIVE FOOD MARKET

The ladies of the St. Joseph Hospital sewing circle gave the second of a series of food markets last Saturday, which was well patronized. Mrs. P. J. Kling, Mrs. Chas. Brosier, and Mrs. Richard Hart had charge of the affair.

LOCO-DONATO.

Announcement of the coming marriage of Miss Pearl Loco and Mr. Joseph Donato was made Sunday last at St. Joseph's church, Logansport. The marriage is to take place Wednesday morning, June 27th, at St. Joseph's church, the Rev. Michael J. Aichinger to officiate.

Pupils Thank Bishop for Scholarships

The following are some of the letters the Right Reverend Bishop has received from boys and girls who won the Scholarships he gave this year. Through the generosity of Colonel Riley, K. M., a number of Scholarships are likewise awarded to pupils in Lake County institutions.

Dear Right Reverend Bishop:

I thank you most sincerely for the scholarship to Central Catholic High School offered by you and which I was fortunate in obtaining.

I trust that you can understand the gratitude that I have in my heart for you. Words fail to express it.

I have the honor of remaining,
Your humble servant,
ANDREW A. KELKER.

Right Reverend and dear Bishop:

I have just completed the eighth grade in St. Patrick's parochial school and I am most happy to inform you that I have been awarded your scholarship given to the student attaining the highest average.

With God's help, I promise to do all in my power to prove myself worthy of this honor.

My parents were delighted and join me in expressions of gratitude to you.

Assuring you that I will remember you in my prayers and Holy Communions always, I am
Your grateful child,
CATHERINE MARY BRODERICK.

Very dear Bishop:

I am rather proud to say that I am the happy recipient of the scholarship awarded so kindly by your Lordship.

I have attended the Cathedral school for four years and am glad that my work of this time has been so generously rewarded.

I shall work very hard at my studies to prove to you that I sincerely appreciate your interest in higher education.

May God bless you and your diocese.

Again thanking you, I am,
Yours gratefully,
MARGARET URBINE.

Dear Rt. Rev. Bishop:

The undersigned boy and girl are the pupils of St. Joseph's school who won the scholarship this year. We thank you, Rt. Rev. Bishop, for your gift towards our high school education. To show our appreciation we shall begin our Freshman year with a firm determination to acquire that standard of efficiency in our studies which will bring honor to the school and credit to our teachers. Our goal in the Catholic institutions shall be to develop true Christian manhood and womanhood, and to become loyal citizens of Fort Wayne.

Gratefully your children,
JOSEPH CROWLEY,
VIRGINIA DANAHER.

EAST CHICAGO NEWS

ST. STANISLAUS' SCHOOL

Hundreds of school children participated in the formal closing of St. Stanislaus' school at East Chicago, June 10. One hundred eighteen grade pupils, perhaps the largest number of graduates of any one school of the Fort Wayne Diocese, received their diplomas from the hands of the pastor, the Rev. Julian Skrypinski.

The work of the students in the presentation of the commencement exercises was heartily commended by the 1200 who were present in the parish hall to witness the program. The welcome address was delivered by M. Piech, while the valedictory was given by W. Mastej. He thanked all who in any way cooperated to their success in finishing the grade school. Especially mentioned was the church and parish which placed them in an atmosphere and environment of a parochial school. He thanked the pastor for his work and watchfullness over them; the Sisters who, day in and day out, sacrificed themselves that the children may receive a good Catholic education. He thanked the parents who perhaps had to undergo many a hardship that the child could go to school. The other numbers rendered by the children were very well received by the people.

During the intermissions little talks were given by Fathers Nowak, Schmidt and Lesniak, who wished to impress the children that their education was not finished, but just barely begun and that they should, if possible, continue their studies at some Catholic high school or college. After the last number the pastor made the closing remarks and distributed the diplomas. He especially commended Anna Hap for her wonderful work in school for which she received as a prize, a year's scholarship to the Catholic Central High School, the donation of Walter Riley of East Chicago.

Members of the Class of 1928 are as follows: Peter Bastasich, Frank Blazej, Miecz. Bugaj, Fr. Bialy, Bol. Bober, John Bach, Julian Cak, Anthony Czapla, Wlad Dziedzak, Fr. Gozdecki, Roman Kmak, Edw. Kucken, Lean Kosik, Wlad. Kurzydym, Jos. Longawa, Henry Marszalek, Fr. Mazur, Jos. Niedenthal, And. Rucinski, Fr. Rzepka, Aug. Szczepanski, Jos. Surowka, Jos. Sarnecki, Ant. Telas, Czes. Wleylinski, Hen. Wleklinski, Wl. Rospond, Peter Bergiel, Edw. Bonowski, Al. Breclaw, Wl. Duracz, Stan. Furman, Jos. Gajda, Victor Gruszka, Peter Jamroz, Con. Kwasny, Mich. Kolbus, Bernard Kolbus, Alb. Kozlowski, Stan. Kuczek, And. Kusek, Leonard Kolanowski, Mich. Laciak, Wlad. Mastej, Jos. Pawlus, Alex Plesniak, St. Pupa, Teod. Sajdyk, John Saczawa, Mich. Szafarz, Leon Szarkowicz, Stan. Wierzbinski, Fr. Wojewoda, Alex. Zabek, Fr. Zdzlebko, Jos. Zych, Ed. Zywiczynski.

Helen Bartkowska, Mary Bachus, Julia Drozd, Theresa Golubiewski, Helen Gajda, Sophia Grych, Wanda Han, Anna Hap, Helen Krupinska, Anna Knapik, Em. Lasota, Wlad. Lesniak, Anna Mucha, Anna Omilianowska, Bronis. Opatkiewicz, Em. Paluch, Mary Uiech, Mich. Pudla, Caroline Preneta, Leocadia, Urbanska, Mary Wialocka, Valeria Wanicka, Mich. Zolkos, Catherine Zawada, Flor. Graczyk, Sophia Boner, Stephania Berkowicz, Wlad. Bes. Mary Dziadosz, Lud. Dziadowicz, Fr. Fara, Helen Gapda, Julia Glowacka, Wlad Jakubowicz, Helen Kazmierska, Stef. Krakowiak, Sophia Kiarsnowska, Wlad. Kozlowska, Jad. Kurzydym, Caroline Kolodzej, Bron. Liss, Stef. Liss, Anna Mroz, Anna Myaliwa, Julia Prystas, Rose Papciak, Anna Piniuch, Helen Prymula, Martha Rybicka, Mary Rutkowska, Al. Synos, Mary Sajdyk, Flor. Tyczkowaka and Bron. Zigmunt.

MUNCIE NEWS

First Communion Services at Muncie

Forty-five boys and girls received their Blessed Lord in the Holy Eucharist for the first time at 8 o'clock Mass, Sunday morning, at St. Lawrence Church, Muncie. Vases filled with choice pink and white peonies were arranged on the beautiful marble altar and formed an exquisite background for the memorable event. The high Mass was celebrated by the pastor, the Rev. E. J. Houlihan, and in a few well chosen words, Father Houlihan impressed upon the youngsters the importance of being good boys and girls and living up to the ideals given to them by their parents and the sisters. Members of the class are Rosemary Bassett, Robert Cecil, Philip Lacey, Anthony Westerman, William Flaherty, Charles Leitshuh, Robert Wehlage, Joseph Johnson, Charles Hottinger, Orris Cecil, Betty Jordan, Mary Frances Strait, Mary Frances Rahe, Mary Maxine Turner, Lucille Rieselman, Martha Greiwe, Pauline Crumes, Helen Heffner, Rosamond Lancaster, Marguerite Lancaster, Nancy McGuff, Margaret Hannan, Maxine Hildenbrand, Kathryn Binco, Grace Thesing, Elizabeth Bertha, Rita Bartlett, Helen Johnson, Helen Baron, Gertrude Wehlage, Curtis Rydenbark, James Rydenbark, Walter Lancaster, Kenneth Loux, Albert Crumes, Vernon Hughes, Robert McGuire, James Miller, Joseph Hickey, James McIntosh, Robert Kowalski, James Carnes, John Cool, Francis Brown, and Raymond Bartling.

Thirty-seven Graduate From St. Lawrence's

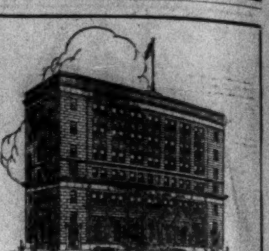
Commencement exercises were held in St. Lawrence School Hall, Thursday evening. Diplomas were given to thirty-seven boys and girls by the pastor, the Rev. E. J. Houlihan, and the Commencement address was given by the Rev. Charles Malay, of Knox, Ind., formerly assistant pastor of St. Lawrence Church. During the early part of the evening, a delightful program was given under the direction of the Sisters of St. Agnes by the children of the school. The entertainment consisted of a series of playlets and songs, and was enthusiastically received by the large audience. Special electrical effects added a great deal to the success of the program. Harold Karlen received the highest grades in the final examinations. In his speech, Father Malay stressed the importance of Catholic education and stated that religious training must not be neglected.

LA BAY-STRAIT WEDDING

The marriage of Miss Genevieve LaBay, daughter of Mr. and Mrs. William LaBay, and Charles Strait, son of Henry Strait, of Hartford City, will take place Thursday morning, June 28, at St. Lawrence Church.

JUBILARIAN SISTER WHO SAW BLESSED BERNADETTE OFTEN

London—"I saw Blessed Bernadette quite frequently walking from the church to the convent of the Sisters of Charity," said Sister Simeone Joseph, of the Little Sisters of the Poor of Liverpool, on the occasion of the diamond jubilee of her religious profession. "I was then 24 years," she told a reporter, "and Bernadette was 18."



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Even though I am a Protestant, I would like some definite information regarding the Catholic Church. Did the second Council of Nice first establish the doctrine of "three Persons," or was it also the teaching of Christ and the Apostles in regard to the Holy Trinity?

Our Lord commissioned His Apostles: "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii-19. The mystery of the three Divine Persons in one God is a doctrine so clearly taught by our Saviour that it was and is a fundamental truth of Christianity, and, therefore, held and taught by all the Apostles.

Was the doctrine of Original Sin taught by the Apostles or was it afterwards taught since the time of the primitive Church?

Turn to the letter of St. Paul to the Romans, Chapter V, verses 12-14, where you will find a very clear exposition of the doctrine of Original Sin in these words: "Wherefore, as by one man sin entered into this world and by sin death; and so death passed upon all men, in whom all have sinned. For until the law sin was in the world; but sin was not imputed, when the law was not. But death reigned from Adam unto Moses, even over them also who have not sinned, after the similitude of the transgression of Adam, who is a figure of Him who was to come." Again, in the 19th verse of the same chapter, St. Paul says: "For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just." Since these words so clearly state the doctrine of Original Sin, it did not originate at a later date but was taught by the Apostles.

Please explain how the devil, being an angel, could sin in Heaven. My neighbor, who is quite a Bible student and a Sunday School teacher, insists that sin was created by God in Heaven.

When God created the angels, He placed them in a state of probation. They did not see God face to face, else sin would have been impossible.

It is blasphemy for your Bible friend to assert that God created sin. God created the angels as pure spirits; they were good and happy but some rebelled and were cast into hell. Sin originated in the place of probation. The fallen angels were responsible for sin. God could not be God if He were responsible for sin. He permits moral evil, or sin, but He does not create it or cause it.

Did the Apostles ever baptize in the "name of Jesus" only?

No, for the words of our Saviour are quite explicit: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Does the Bible teach an eternal conscious suffering of the wicked, or was this doctrine first taught at a later date?

Read our Lord's words: "Depart from Me, you cursed, into everlasting fire."—St. Matt xxv-41. "Where their worm dieth not, and the fire is not extinguished."—St. Mark ix-43. Again in the Gospel of St. Mark, chapter ix, verse 44: "It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire." These quotations from the Holy Scriptures might be multiplied to show the everlasting duration of hell's punishment but this should suffice to convince everyone but the sentimentalist that our Lord taught of an unquenchable and unending suffering in hell.

If Luther had not revolted from the Church would there have been a so-called reformation in Germany?

Only God can answer this question. It is certain that if Luther had not revolted from the Church the world would have been spared much evil which came from his rebellion. There were abuses in the Church at the time of the Protestant revolt, and many good and loyal men were striving to uproot them.

Religious Indifferentism and Its Remedy

(Continued from Page)

Church, established by Him for the salvation of mankind. Had there been many Christs, there might have been many religions; as there is but one Christ, there cannot, in the very nature of things, be but one religion and one Church, founded by Him to teach this one religion; unless, indeed, you are prepared to say that He contradicted Himself, and was therefore neither God, nor even a wise or consistent teacher! This no one pretending to be a Christian would assert, or even think.

For fifteen hundred years after Christ died on the cross to establish His one true and divine religion, there was but one Church on the earth; or if there were occasional sects, who "separated themselves," they were generally insignificant in point of numbers, as well as short-lived in duration. The Greek schism formed the only important exception; but the Greek schismatics always believed nearly all the important doctrines and adopted all the important practices of religious worship, against which the founders of the modern sects protest. When what is called by its friends the Reformation began, Christendom was substantially both one in faith and in worship.

Who sowed the seeds of religious dissension? Who rent into fragments the hitherto seamless garment of Christ? Who divided Christ Himself? Those who "separated themselves," who would not "hear the Church;" who, setting up their own private opinions against the authority of the Church officially proclaiming the hallowed and hitherto unquestioned faith of ages, erected altar against altar, and founded new churches in opposition to the old one established by Christ. Once they had begun their rebellion against divinely-constituted authority, they knew not where to stop; divisions followed divisions; every gifted preacher claimed, and with reason, as much right to establish a new church as Luther, Calvin, and Henry VIII; thus sects multiplied over the land; and, instead of a hitherto undivided Christendom, men saw a seething mass of conflicting and ever-changing creeds—a new Tower of Babel erected on the hitherto peaceful and smiling plains of the Christian earth! The prestige of authority and unity and antiquity was swept away wherever this revolution triumphed; and men, instead of being taught by Christ through His Church, which He solemnly commanded all to hear as Himself, were now left to the devices of their own hearts, and "were tossed to and fro like little children by every wind of doctrine" (Eph. iv, 14).

The result was, that vast numbers of the separatists, following out to its ultimate conclusions the logic of error, went off into the ranks of disguised or open infidelity, while the rest were unsettled in their faith, and, yielding to the logical embarrassments of their position, at length settled down in latitudinarianism and indifferentism. Is there any exaggeration in this picture? Is one light of it made too strong, or one shade too deep?

The whole question resolves itself into this: Is the Church of Christ human, or is it divine? And this again depends upon the answer to another, which is cognate: Is Christ a mere man, or is He God? If Christ be only man, then His Church, which is "His body," of which He is "the head" (Eph. i, 23; Coloss. i, 24), is only human, and therefore liable to all the changes of human things, and in this hypothesis sectarianism is right and the Catholic Church wrong. But if, on the other hand, Christ is God, blessed for ever, then His Church, His body, is plainly divine, and therefore certainly one and unchangeable; and, in this case, the Church is surely right and the sects as surely wrong. Logic, history, and revelation all combine to establish the soundness of this principle; and we are willing to rest the issue upon their united verdict. Christ and His Church, the head and the body, stand or fall together; either both are divine or both are human.

"It matters not what a man believes, so he be a good man!" As if a man could be good without believing what Christ taught and doing what Christ commanded: without subscribing, heart and soul, to His solemn declaration, "He that believeth not shall be condemned!" (St. Mark xvi, 16). As if St. Paul were deceived when he so emphatically stated that "without faith it is impossible to please God" (Heb. xi, 6). As if a man can be good without complying with the first and greatest commandment: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy mind, and with all thy strength" (St. Matt. xxii, 36; St. Luke x, 27). Only think of men going to Heaven who seldom, if ever, think of, much less love, God with their whole heart and soul; who think only of and love the world, and who believe that merely being honest in their dealing with their fellowmen, and being benevolent towards those in distress, will suffice for their salvation! Even the respectable heathens had, at least, as high a standard of holiness as this! If this be true, what was the use of Christ's coming or dying at all? Socrates or Pythagoras might has done as much for mankind.

"It matters not what a man believes!" Then why did our blessed Lord do and suffer so much to teach men what they should believe in order to be saved? Why did he establish a church at all, if it was not necessary for men to enter it in order to be saved? Why did His apostles and ministers, in every age, endure so much privation and suffering to extend the boundaries of this Church and to bring mankind into its ever-widening fold? Why did they even willingly lay down their lives, as their divine Lord and Master had done before them, to secure this object, if, after all, it was not necessary for the salvation of men that they should belong to this Church? Instead of being the wise and holy men we have always taken them for, they were the veriest fools, if this hypothesis of the indifferentists be correct.

"But we can be saved if we only believe the fundamental truths; it is surely not necessary to believe in all the minor details." Another sad delusion, my good friends! Who authorized you to make a distinction, where Christ and His apostles plainly made none? "He that believeth not, shall be condemned," embraces all that Christ taught and commanded His apostles; it clearly excludes all exception whatsoever, on the principle that "he that offendeth in one point (of the law) is guilty of all" (St. James xi, 10). But where is the foundation, either in Scripture or in reason, for the distinction between essential and non-essential doctrines, now so popular among our modern enlightened latitudinarians? How dare you say that anything which God revealed is unimportant, or even non-essential? Is not His authority as great, and as much to be respected, in what we poor, pnny mortals may regard as small things, as it is in those which we may choose to regard as important and fundamental? So your theory is totally fallacious; it has no solid ground whereon to stand; and you should abandon it at once.

II. THE REMEDY.

The remedy is as simple as the disease is inveterate. It consists in a return to first principles, to the original point of divergence, thence to take a fresh start. This is precisely what the bewildered traveller does when he has gone astray from the right road; and this is clearly what you should do, my honest friend, if you really wish to re-enter upon the old paths hallowed by the footsteps of saints and of martyrs, by which they went so safely to Heaven. Thus only can you be fully assured of being in the way of salvation. We know that this read leads to Heaven; have you any reliable assurance that yours does? The matter is vital and all important; eternal salvation is at stake; and **"what doth it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"** (St. Matt. xvi, 26). If you do not take our advice, my Christian brothers, it may be too late to retrieve the consequences of your error after you will find it out, as find it out you surely will. Better be advised in time. Time is short, eternity never ending.

"But how am I to find the truth amidst so many conflicting denominations?" Nothing is easier, my friend. You have only to obey the teaching of Christ Himself: "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (St. Matt. vii, 7, 8). You have but to **ask, to seek, to knock**; to ask, in humble, fervent, and persevering prayer, for divine light and guidance; to seek after the truth with diligent and persistent industry; to knock with earnest zeal at the portals of the temple of truth—the Church of God—"the pillar and the ground of the truth" (I Tim. iii, 15); and you shall most assuredly obtain what you ask for and seek after; the wide doors of the temple will fly open, and the superabounding treasures of the inner sanctuary of God shall be revealed to you in all their brightness and exhaustless riches. Do but try the experiment, and see whether your earnest efforts will not be crowned with success.

But you must ask "in faith nothing wavering" (St. James i, 6); you must ask with the confiding humility of a little child, mindful of what our blessed Lord said: "Unless ye be converted and become like unto little children, ye shall not enter into the kingdom of Heaven" (St. Matt. xvii, 3); above all, you must ask with earnest perseverance, for he only "who persevereth to the end shall be saved" (St. Matt. xx, 13).

You must seek and inquire with laborious diligence and eager earnestness, knowing and feeling in your inmost soul how all-important is the object of your search, how infinitely more important than the discovery of a treasure—whether of gold or of oil—in the bowels of the earth. You who have been taught to protest against the old Church should surely, in common justice, labor to find out that against which you protest by inquiring with earnest interest into the real teachings of the old Church and into the grounds upon which rest her claims to be the one true Church divinely established, which you are bound to hear under the penalty of being cast out with heathens and publicans. How can you logically protest against what you are not acquainted with, or concerning which whatever meagre knowledge you may possess is derived from the imperfect statements or malicious misrepresentations of enemies? Is it fair or just to base your opinions on such a foundation as this? Would you yourself like to be judged by such a standard?

In conclusion, we earnestly implore all sincere inquirers after the truth to follow faithfully the advice which God's plaintive prophet, Jeremiah, addressed to the Jews, who had wandered from the true path:

"Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way; and walk ye in it, and ye shall find refreshment to your souls" (Jer. vi, 16).

You can find unity, peace, and "refreshment to your souls" nowhere else but in these old paths so long trodden and worn by the hallowed footsteps of your fathers as well as mine.

THE CATHOLIC QUESTION IN THE UNITED STATES

(Continued from Page)

weapon by Forsyth, Van Buren's Secretary of State, in August, 1840, against General Harrison, the first presidential candidate put forward by the Whigs and the Anti-Slavery party. Bishop England immediately took up the issue in favor of domestic slavery and interpreted the Holy Father's letter as simply condemning the slave-trade. There is little doubt that the stand taken by Bishop England tended considerably to influence American Catholics in favor of domestic slavery. Dr. England's "Letters to Forsyth" are among the strongest from his pen, but the damage had already been done and Catholics were generally ranked with the slave-owners, as many contemporary letters and publications reveal.

Bishop England's Position.

The silence of the other American prelates of the time gave strength to this belief and the election of William Henry Harrison as ninth President of the United States in 1840 was everywhere acclaimed as a victory over all slave-owning interests, the Catholic Church included. Bishop England was asked by many during the heat of the campaign where he personally stood on the question, and he replied in the last of his letters to Forsyth (Feb. 23, 1842): "I have been asked by many, a question which I may as well answer at once, namely: Whether I am friendly to the existence or continuation of slavery? I am not—but I see the impossibility of now abolishing it here. When it can and ought to be abolished, is a question for the legislature and not for me."

Pope Gregory's letter was read in the Fourth Provincial Council of Baltimore (1840), but in spite of the widespread agitation it had caused, no action was taken by our prelates, and again their silence was misinterpreted by anti-Catholic Abolitionists who found it difficult to see how the Church could remain neutral on a question that was fast splitting the Union into two parts.

As a result of the presidential election of 1840, Catholics, who in the main had voted with the Democrats, were now regarded as traitors to that party; and the Republicans, many of whom had been instrumental in the formation of the Native-American party, felt no obligation towards them, although their vote had helped Harrison to win the election. The result was that Catholic influence with both parties was weakened during the very years when protection was badly needed for safeguarding their civic rights. Chief Justice Roger B. Taney's decision in the Dred Scot case in 1857 added weight to the anti-Catholic attitude of the Abolitionists, since it clearly showed that America's first Catholic Chief Justice was a friend of the slave system.

It has been customary for Catholic writers to picture the Church here as entirely aloof from the intense agitation on the slave question during the score of years before the Civil War and "to have emerged from the gloom of civil strife presenting a united front to meet the new conditions that emancipation gave birth to." To accept this is to forget a famous passage at arms between Archbishop Hughes and Dr. Brownson in 1861.

Clash of Catholic Leaders.

Dr. Brownson's article, "Slavery and the War," recommending the immediate emancipation of slaves as a war measure, contained the following paragraph: "The Church is never content with simply disapproving of slavery. She regards it as a wrong and an outrage upon humanity. . . . . She requires each and every individual to do what he can as a member of the community to induce it to take action necessary for redressing it. This is a point which Catholics too often overlook. Because the Church does not make the immediate emancipation of the slaves a condition 'sine qua non' of abolition, they are apt to conclude that she does not oppose slavery and that they are not required by their religion to make active efforts for its abolition."

There were of course many Catholic Abolitionists in the North and South, and Brownson's utterances may be taken as the echo of their displeasure over the fact that the prelates of the First Plenary Council of Baltimore (1852) ignored the slave question. Archbishop Hughes lost no time in answering Dr. Brownson in his official organ, "The Metropolitan Record." As a young man at Mount St. Mary's College, Emmitsburg, he had been an ardent Abolitionist—one of his poems contains the striking line:

> "—chase foul bondage from her
> Southern plain,"

but later in life he came to believe that emancipation would be a fatal social blunder. His answer to Brownson is a severe arraignment of the great apologist's theological learning, and he went "to such lengths in the extenuation of slavery that he was accused of favoring the slave-trade." The truth is that Catholics on both sides of the question were supporting their stand by an appeal to theological traditions and literature, and that the ranks of Catholic leaders were to all practical purposes, as divided as those of other Christian churches in the United States.

The action of our prelates in not facing the problem boldly and in not offering to a distracted country a plan of emancipation based upon the policy followed out by the Church in former ages for the gradual freedom of the slaves may have been prudent, but it was unfortunate that no great leader arose to win the attention of the protagonists on both sides of the problem. As a result the Church was alienated from the anti-slavery groups of the North and was not welcomed by the slave-owners of the South where anti-Catholic prejudices were too strong to be overcome. The Church in the United States was not at the time a relatively large one in proportion to the whole population, but it was the largest Christian religious society in the land. That Catholicism emerged from the conflict united was due to the unity of the Faith and to Church administrative principles.

Second Plenary Council's Pronouncement.

When the war was over, the problems connected with the emancipated slaves were freely discussed at the Second Plenary Council of Baltimore (1866), and in their Pastoral Letter to the Laity, the prelates said: "We could have wished that in accordance with the action of the Catholic Church in past ages, in regard to the serfs of Europe, a more gradual system of emancipation could have been adopted, so that they might have been in some measure prepared to make a better use of this freedom, than they are likely to do now." Had this message been given in the eight Councils preceding that of 1866, the Catholic Church would have found itself ranged alongside the best men of both parties; and with the Post-Civil War period in view, it is regrettable that our leaders did not analyze the slavery issue more adroitly.

Nor must it be forgotten that, in spite of its admirable record in certain localities for the amelioration of the social and moral conditions of the slaves, the first organized effort in the United States to win the souls of the colored people after the Civil War was carried out by the priests of Mill Hill who came here from England in 1871. It was twenty-one years later (1892), before the American Church accepted the whole burden of the spiritual care of our colored citizens through the establishment of the Society of St. Joseph. There are few Catholic notes in the Reconstruction of the South between 1866 and 1876.

Out of the difference of opinion on the slave question one effect which had already taken place was gradually made apparent in the field of politics, namely, the end of the identity between the Democratic party and Catholic voters, with the result that the Catholic Question in the United States was removed from politics for almost a generation.

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana

December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

PETER'S PENCE

It should be unnecessary for me to urge you, year after year, to present a decent alms to the Father of Christendom, who represents our Divine Savior Himself on earth, and who must carry the burden of charity and relief for the many needy places throughout the world. His personal needs are few, but the thousands of mission places in the world which are receiving inadequate support from the Propagation of the Faith knock at his door for assistance. Then it is evident that even the government of the Church, worldwide as the institution is, calls for a big outlay.

The good Catholic's duty to the Holy Father is not confined to reverence for his august dignity and obedience to his supreme authority. It also extends to loyalty to his exalted leadership and practical cooperation with all his aims and desires. And this embraces the duty of contributing as religion dictates to the financial support of the Chief Pastor of Christendom.

Today the Sovereign Pontiff is dependent upon the offerings of his spiritual children for the financial resources necessary to maintain the vast and varied activities of the Holy See, and to dispense to the suffering and afflicted of every land the world-wide charity demanded from him in virtue of his sacred office as Vicar of Christ on earth and chief dispenser of the charity of the Church.

Upon American Catholics, enjoying abundant fruits of peace and prosperity, and enriched with unbounded spiritual blessings, rest the sacred duty and fortunate privilege of helping the Holy Father to carry out his sublime mission.

The annual collection, therefore, affords a glorious opportunity for the priests and people of the country to manifest their loyalty to the Holy See, and their affectionate attachment to the present gloriously reigning Pontiff, Pope Pius XI. His Holiness, like his august predecessors, is the fearless opponent of injustice, the vigilant guardian of human rights, the preserver of purity of faith and of morals, the uncompromising champion of truth, the sincere adviser of the capitalist, the true friend of the laborer, the defender of the weak, and the protector of the poor and the oppressed in every land.

Three hundred and twenty-five million people throughout the world acknowledge Pope Pius XI as the legitimate successor of St. Peter, the divinely-appointed head of the Church, the Vicar of Christ on earth. They revere him as the supreme ruler of the Church of God, and in helping him, they are helping the personal representative of Christ, and, therefore, giving to God Himself. This is what makes the annual collection for the Holy Father a privilege as well as a duty.

"NO BIGOTS OR IDIOTS."

While the Governor of New York was travelling through the Southland, his train stopped at Old Fort, N. C. Quite a delegation gathered around the station and the spokesman, after giving a short historical sketch of the village, told Governor Smith that in the entire village there was not a member of Governor Smith's faith. According to the Cleveland Plain Dealer of April 16th issue, the speaker said: "We are Baptists, Methodists, Presbyterians, Free Thinkers, and mostly sinners," and then, to make everything clear, he added: "There are no bigots or idiots and there is no intolerance."

We hope and believe that there are many more small communities scattered over our land where intolerance is a stranger and where good-will prevails. There are many such if these communities are kept free from the pestilence of the professional agitator and anti-Catholic lecturer whose principal purpose is lining his pocket with the coin of the realm.

CHILDREN'S INSTRUCTIONS DURING SUMMER.

During the summer months we shall alter slightly the composition of the Children's Page, giving the young folks something which may be a little more entertaining, and mixing it with brief instructions calculated to hold their contact with the school and church. Pastors who have been using our Children's Page in school or for religious instruction outside of school, and who have strongly urged their flock generally to peruse the Children's Page regularly for the real benefit they will derive therefrom, have already experienced results.

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Readers Speak to Readers

Wilmington, N. C., Mar. 26, 1928.

My dear Father:

I desire very much to become connected with a diocese in which there is a pretty big field for the services of a recreational evangelist and catechist instructor. In tendering my services, I do so without expecting any compensation other than a daily livelihood.

If you will be so kind as to help me accomplish my desire through the medium of Our Sunday Visitor, I shall in no little way be thankful to you.

Very sincerely,
HARRY DANIELS.
P. O. Box 317.

San Diego, Calif., April 25, 1928.

Rt. Rev. John Francis Noll,
Your Lordship:

Herewith I am enclosing one of my poems, which was inspired by my acquaintance with the dear Sisters of St. Vincent's in Los Angeles, where I have started my little one to school. Will you kindly peruse it, and if you think it merits publication, and would by its being read, do somebody some good, coming from one who is as yet a non-Catholic, I would be glad to see it published?

Very sincerely, E. R.

A SCHOOL NUN'S REFLECTIONS.

Don't say my life is drab, how can it be,
When cherub eyes are smiling up at me?
The miracle of love in children's eyes
That fills my life with beauty, paints its skies
With colors Nature graciously unfurls,
The blue of wistful eyes, and the gold of silken curls.

Don't say my life is dull, for I can tell
The sweet romance that weaves its magic spell
Around these lives, these cuddly little forms,
Eyes like Heaven's stars, in all their sparkling charms,
The warmth of little arms that sweetly twine
Around our heart-strings with a love sublime.

Say not my life is narrow in its goals,
For I've a kingdom filled with children's souls,
A precious heritage, how sweet it seems,
To see in them fulfillment of my dreams,
To teach them faith and love and wholesome fun,
The satisfaction of a work well done.

Training them ever for life and its fears,
Its pride and its passion, its smiles and its tears,
Cruel darts of temptation, its battles to fight,
Its dangers that lurk in the black of the night,
Dear Mother of God, may they witness for truth,
As they have been trained in the days of their youth.

Call not my life narrow, its love compensates,
The love of the little ones left at our gates,
The lilt of their laughter, the smiles through their tears,
That we will remember in long after years,
And forbid them not, as Christ said in the past,
For theirs is the Kingdom of Heaven at last.

—Elsa Virginia.

Newark, N. J., May 25, 1928.

Rev. dear Father:

In your issue of May 13th a Reader asks for suggestions and means whereby Our Sunday Visitor would be more generally appreciated, read and taken from the churches each Sunday.

I would suggest one way and let that be through the children. The children's page is so very valuable that I think Pastors and Sisters should make it part of Monday's school work.

When the children go out to Mass on Sunday and receive their little offering for the collection basket, one of the children should also receive the 2c for Our Sunday Visitor.

Most of our Sunday newspapers have a "funny sheet" or "colored supplement" over which the children go wild. Parents could keep these from the children until they have read the children's page of Our Sunday Visitor.

I think just as our friend from Kansas City. If more would be said about this good little paper, if it were recommended more often from the pulpit, surely more people would take the paper and read it.

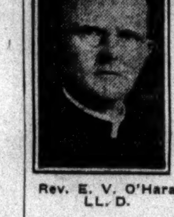
Where there is a club connected with the church a dozen or two copies could be brought to the club rooms (if necessary, at the expense of the club) every Sunday morning.

Respectfully, A READER.

THE COUNTRY PARISH

By the Rev. Edwin V. O'Hara, LL. D., Director, Rural Life Bureau, Social Action Dept., N. C. W. C.
Author of "The Church and the Country Community."

RELIGIOUS EDUCATION BY CORRESPONDENCE



Rev. E. V. O'Hara LL. D.

The religious vacation school gives intensive religious instruction during the summer. It might be supposed that the Sunday school could be depended upon to supplement this instruction satisfactorily during the winter. But such is the case in comparatively few rural districts in the United States. Sunday school itself must be supplemented. For owing to bad roads, bad weather, distance from church, chores to be done and lack of adequate conveyance many country children cannot get to Sunday school every Sunday.

At the request of the Catholic Rural Life Bureau, Right Rev. Msgr. Day, of Helena, Montana, has prepared admirable correspondence courses on the Creed, the Commandments and the Sacraments, which are in use in hundreds of parishes. Each lesson contains a suitable picture, the story development, formal instruction and questions. Each course has about twenty lessons providing a lesson a week from October to March. Diplomas are given for the successful completion of the correspondence course.

Those unexperienced with this method, might object that the teaching of religion is too personal a matter to succeed by correspondence. But it is the very merit of the religious correspondence course that it places in the hands of the best teacher, the mother, adequate material with which she may give personal instructions to her children. The religious correspondence lesson is studied in the farm home by the whole family group under the supervision of the mother. Thus is strengthened the practice of religious family instruction.

HEFLIN'S "ROSARY" ON U. S. CURRENCY AMUSES BANKER

(Continued from Page Three)

the style of engraving art then current and matched the higher denominations of the same original series.

"Previous to 1917 the last subsequent printing from this plate was in 1880. With a spread of 35 years most people had forgotten this legal tender $1 bill, and when it reappeared in 1917, due to withdrawal of silver certificates, many believed that it was a new design entirely.

"On one of the cross sections of the X on the dollar bill in question the words 'United States' are printed and on the other section the words 'of America.' The outline of the X is merely an artistic bit of engraving and has no connection with the Roman cross."

Heflin's other evidence of an alleged Roman cross, Bickford said, is a bit of script work on the letter "E" in "United" and the letter "E" in "States." Among engravers this fanciful effect was known as "pearling" and was an accepted and conventional script of the times.

"The representation of the rosary is also as remote as the two other claims, for this rosary is merely some 'lathe' work with which the engravers embellished the plate."

These fantastic discoveries by Heflin are by no means new. Indeed, they were explained away in this paper three years ago.

Regarding the further claim which is sometimes made that the profile of a pope was a corner design on the bill in question, Bickford said:

"Examination of this alleged papal profile under a microscope showed that it was merely a floral design or petals of a blossom."

To take care of many inquiries on this matter the Treasury department sometime ago issued a special circular setting forth the facts as noted above.—Universe-Bulletin, Cleveland, Ohio.

THE ONE THING PERMANENT.

"One earthly thing is permanent. One thing alike defies time and endures throughout eternity—'Goodness'—for goodness is born of God and exists with God. Greatness in man dies with man, but goodness in man is as eternal as his and its Creator. A man of good heart never dies."—Rabbi Stern, Montreal.

Indifferentism in Light Of Divine Revelation

(Continued from Page Three)

ception. Christ came to save the souls of all mankind. He wanted His religion, therefore, to become the universal religion of the whole human race. If any race or even any individual would refuse to accept His religion the aim and purpose of the divine revelation would to that extent be frustrated.

Secondly, Christ imposed upon the apostles the obligation of teaching the same identical doctrines which He had taught them: "Teaching them to observe all things whatsoever I commanded you." In other words, the apostles were not to teach different doctrines in accordance with the divergent whims and fancies of each individual. On the contrary they were charged to teach "all things whatsoever" Christ had delivered unto them. They were given no liberty to teach one doctrine and reject another. The entire Christian gospel hung together as one great organic whole. This, they were to impart, without omission or addition, without change or mutilation, to the whole world.

Having established the fact that Christ charged His apostles to teach the same identical truths to all nations, the question may still remain in the minds of some as to whether Christ made the acceptance of the gospel message obligatory upon the hearers or left them free to accept, modify, or reject the same. It will become evident upon reflection, however, that Christ could not logically confer upon the apostles the moral power and authority of preaching the gospel to the multitudes without placing upon the latter the correlative duty of accepting it. For every right implies a corresponding duty on the part of another to respect that right. Hence the solemn delegation to the apostles of the moral power of teaching with authority would be meaningless and contradictory if Christ did not impose the corresponding obligation on the part of the hearers to receive the message thus conveyed.

PATRONIZE OUR ADVERTISERS.

Work Is Essential to Peace, Contentment, Quiet of Mind

(Continued from Page Three)

therein, and then to organize his new material with skill and precision, realizes the amount of labor that goes into the production of a cerfully prepared volume. And yet thousands of men and women undergo this hardship, primarily for the joy of the work, and while the money returns are only a secondary consideration.

And the same joy is found in the exercise of brawn and muscle, provided the task be not carried to the point of excessive fatigue. In fact, work and play sometimes shade into each other, though it is true that the former implies a degree of constraint and is often continued long after the play interest has been replaced by feelings of fatigue. But a sane and healthy exercise of bodily strength in the overcoming of difficulties and in the achievement of anything for the common good is generally accompanied by a feeling of satisfaction. And if work proves a blessing even for those who have not the light of faith, it becomes a ladder reaching to Heaven for those who take up their daily tasks and toil from a supernatural motive.

These three—religion, nature, and work—are major fonts of joy for every Christian. It is deplorable that today in the mad rush for sensational pleasure these joy-giving agencies are not appreciated at their high value. Besides these there are many "little joys" that come to the soul devoted loyally to God's service.

It is not, therefore, the giving of full satisfaction to every debasing cry of the senses, nor yielding free reign to the wild clamors of the heart, that produces real and enduring contentment. The latter cannot be found on this earth. It is a most insane quest to seek it in the life of the senses and by plunging headlong into the whirlpool of carnal delights. For, as just said, these soon weary the mind and soul and often drive their hapless victim to self-destruction.

It is these joys that are readily secured and that are within reach of rich and poor alike, which make no demands upon strength of body or mind, that tend to stir up the secret springs of gladness in the heart of man. It is true the heart must be prepared to appreciate these sources of joy. The beauty of field and meadow, the rainbow in all its glory, the laughter of children, the charm of song and story, the beauty of the cathedral and works of art, the warmth of genuine friendship, the happy reunion of the family where peace abides—these are some of the unfailing founts of sweetness and purest joy. Noblest joy of all, and one which is frequently found where the other simple joys are known, is the joy and peace springing from a good conscience, from the feeling that we have tried to be right with God.

Those who have once experienced these joys do not care to exchange them for pleasure of the senses and for delights bought with gold. The story is told of John "the merry soapmaker," who was tempted to give up his trade and happiness for the wealth and position of a rich devotee of pleasure. But John soon tired of the delights purchased with money and sighed for the good, happy days when he knew the meaning of peace and contentment.

The "little joys" are ever within our reach. It were the greatest folly to ignore or even condemn them and go in quest of those alluring pursuits which promise golden hours, but whose attainment frequently turns to ashes in the mouth.

Life is therefore not only an exile in a vale of tears; it is a sojourn during a few years in a world of mingled shadow and sunshine during which we may prepare our heavenly home. If the sorrows and disappointments are many during the brief space of life's pilgrimage, there are compensations which enable us to rise bravely to our appointed task and to work at it cheerfully until the night cometh when the Master will take us to the place of many mansions.

THE SACRED HEART.

By Delight Cronin.

Dear Sacred Heart of Jesus,
Boundless abyss of love,
Look down with tender pity
From Thy great throne above
We come to Thee in sorrow
In search of promised peace,
And in Thy holy presence
We find a sweet surcease.
Dear loving Heart of Jesus,
Watch over us, we pray,
Till shadows of the evening
Have softly slipped away.
And as we journey onward
Through life's unresting mart,
Keep us, oh Lord, forever,
Close to Thy Sacred Heart.

Will the Non-Catholic Find It Hard To Believe This?

(Continued from Page Three)

harmony which might arise with Catholics in power, was provoked by the State in its endeavor to do things contrary to the eternal laws of justice. The blame which partisan history lays at the feet of the Church had its origin in the effort of the State to justify itself, and is not substantiated by the real facts. It were well for the people of America, for their own good, to consider this seriously.

Never attempt any wicked beginning in the hope of a good ending.—St. Gregory.

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OUTH BEND NEWS

otre Dame Summer School Opens June 26

raduate and Undergraduate Courses to be Offered by all Departments of College of Arts and Letters and by ll Departments of Science, except Agriculture and Pharmacy—Law, Engineering and Commerce Part of Course.

The tenth annual summer session Notre Dame university will open ne 26 at which time over 1,000 stu- nts are expected to enroll. Class rk will begin the following day and ll continue for a period of six eks, closing with special exercises Aug. 8. Graduate and under- aduate courses will be offered by the departments of the college of ience except agriculture and phar- cy. A limited number of courses ll be offered in law, engineering and mmerce.

Courses of Study

One or more classes will be taught each of the following subjects: ad- rtising, art, astronomy, biology, tany, chemistry, economics, educa- n, English, French, geology, Ger- an, Greek, history, Italian, journal- m, Latin, law, Mathematics, mechan- l drawing, music, philosophy, phy- s, physiology, philos-psychology, re- ion, salesmanship sociology, Span- h, speech and zoology.

Visiting teachers this year will in- ude the following members of the lty: Ensign Fred I. Myers, Annapo- , Md., English; Ralph T. Ambrose, hicago; Sir Carl Busch, Kansas City, o.; Glen Dillard Gunn, Chicago; and lorence K. Michael, Eaton, O., mus- ; J. Hobart Hoskins, Cincinnati, tany; John Lemmer, Escanaba, ich., education; Wilhelm Middel- hulte, Chicago; M. Gertrude Blan- ard, Pittsburgh, Pa. library science, d Richard Seidel, Chicago, music.

The following religious members al- will serve on the faculty: Sister ary Assunta, C. S. C., Notre Dame, usic; Sister Mary Benedictus, C. S. Notre Dame, economics; Sister ary Fidelis, O. S. U., Toledo, O., atin; Sister Mary Marcelline, O. S.D., ology; the Rev. Albert Blais, C. S. Montreal, Canada, French; Broth- Ephrem, C. S. C., Indianapolis, ed- ation; the Rev. Gregory Gerrer, O. B., Sacred Heart, abbey, Oklahoma, t; the Rev. Michael L. Moriarty, oostar, O., Latin, and the Rev. ephen Thuis, O. S. B., St. Meinrad, d., music,

More Teachers Expected

Additional teachers will be an- unced shortly before the opening of e summer session. The courses ll then be arranged so as to meet e scholastic needs of clergymen, lay- en and sisters. In accordance with regulation adopted during the 1927 mmer program, no lay women will permitted to attend the school.

The schedule arranged for summer hool will follow closely that in use ring the academic year. Classes ll meet five days each week, with t a few exceptions, and the class riods will extend from 8 to 11:50 clock in the morning, and from 1:15 3:05 o'clock in the afternoon—four riods in the morning and two in the ternoon.

The college of arts and letters will fer the following degrees: Bachelor arts, bachelor of music and bache- r of arts; progressional certificates ll be given by the department of ed- ation, art, music and speech, usually connection with the A. B. degree; the college of science will offer degrees of bachelor of science, master of science and doctor of philosophy.

The 914 who attended the Notre Dame summer school last year were composed of 380 graduate students; 506 undergraduates and 28 unclassified students. Of this number, 189 were religious and ecclesiastics, and 216 were laymen; 468 were women religious and 41 were lay women. The number of men were 405, the number of women, 509.

The FORT WAYNE CATHOLIC COMMUNITY CENTER

Saturday, June 23

7:45 p. m.—Boys' water carnival, atatorium.

Monday, June 25

8:00 p. m.—Business and Profes- onal Women's club, benefit bridge, uditorium.

Tuesday, June 26

8:00 p.m.—Sigma Beta sorority ben- t bridge, auditorium. 8:00 p. m.— ncient Order of Hibernians, division ladies' auxiliary, meeting room 1.

Wednesdty, June 27

11:45 a. m.—Mrs. Katherine Mc- iernan, wedding breakfast, mezza- ne.

Thursday, June 28

6:15 p. m.—Mrs. John Petrilli, din- r, parlor A.

Friday, June 29

3:45 p. m.—Girl Scout troop, meet- g, ladies' committee room. 5:20 p. —Fishers vs. Swimmers; Campers Golfers, volleyball, Summer Sports gue, main gymnasium.

Thirty-three boys learned to swim the first week of the free "Learn Swim" campaign for parochial hool boys of the fifth, sixth, seventh d eighth grades at the Catholic ommunity center. All boys who at- nded all five sessions of instruction der George Morris, learned to swim.

Eighty-eight more boys are enrolled r the sessions to be held last week. e boys in these groups who learn ll be announced later.

Boys who learned to swim 75 feet more are as follows:

Eric Feiertag, Arthur Rose, Mitch- l Sawyer, Melvin Schwalm, Fred hafer, Albert Schoppman, Edward eyer, David Mensing, Ernest Hie- eyer, Robert Hiemeyer, Robert ynecken, Herman Wildermann, Rich- d Saffen.

Boys who learned to swim 50 feet or ore are as follows:

Elmer Seidel, Willard Korte, Rob- Keltsch, Ralph Walde.

Boys who learned to swim 25 feet or ore are as follows:

Arthur Armstrong, Paul Armstrong, ancis Sohn, Robert Pierce, William oche, Wilbert Theobold.

Boys who learned to swim less than feet are as follows:

Donald Brudi, Edgar Bredemeier, alther Dietel, Fred Erbe, Oswald rber, Albert Stillwell, Richard Nahr- ld, Carl Nahrwald, Herbert Wifel, rbert Schmidt.

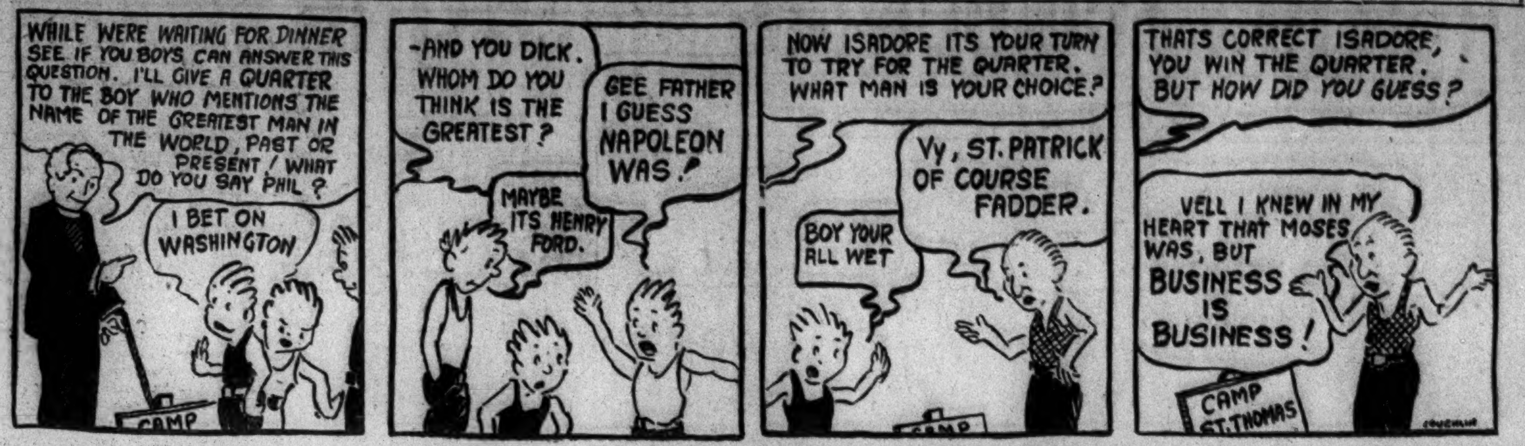
Water Carnival Held

Following the Learn to Swim ses- ns at the Catholic Community cen- , beginners and more experienced immers took part in a water carni-

The carnival began with a grand lash in which all beginners took rt. Then followed demonstration of the course methods by George Morris, physical director, and demonstration of what the boys may hope to accomplish later, by members of the junior team. They were Howard Horton, Jimmy Foohey, Ed. Willey, Nicholis Riegel, Al Wolfe and Ralph Claymiller.

Following this demonstration, Horton, Willey, Wolfe and Claymiller gave diving exhibitions. There were also contests of follow the leader, dead wood and chariot races.

DICK and DOT - - - - By the Rev. Edmond Coughlin


WHILE WERE WAITING FOR DINNER SEE IF YOU BOYS CAN ANSWER THIS QUESTION. I'LL GIVE A QUARTER TO THE BOY WHO MENTIONS THE NAME OF THE GREATEST MAN IN THE WORLD, PAST OR PRESENT / WHAT DO YOU SAY PHIL ?
I BET ON WASHINGTON
CAMP
-AND YOU DICK. WHOM DO YOU THINK IS THE GREATEST ?
GEE FATHER I GUESS NAPOLEON WAS !
MAYBE ITS HENRY FORD.
NOW ISADORE ITS YOUR TURN TO TRY FOR THE QUARTER. WHAT MAN IS YOUR CHOICE ?
Vy, ST. PATRICK OF COURSE FADDER.
BOY YOUR ALL WET
CAMP
THATS CORRECT ISADORE, YOU WIN THE QUARTER. BUT HOW DID YOU GUESS ?
VELL I KNEW IN MY HEART THAT MOSES WAS, BUT BUSINESS IS BUSINESS !
CAMP ST. THOMAS
COUGHLIN

St. Joseph's Junior High Graduates 37

The Rev. A. Hope, C. S. C., Delivered the Address and the Rev. W. P. Lennartz, C. S. C., Presented the Diplomas.

Thirty-seven students of St. Joseph's Junior high school received diplomas at the annual commencement exercises held Thursday evening, June 14th, at the school auditorium. The Rev. Arthur Hope, C. S. C., delivered the commencement address and St. Joseph's pastor, Father Lennartz, presented the diplomas following a delightful program in which representatives of the various grades participated.

Evelyn McCauslin was honored as salutatorian and Rosina Moore was valedictorian. The class poem, "Alma Mater, Our Friend," was read by Eugene O'Brien. Selections by St. Joseph's orchestra added much to the enjoyable program.

Class Roll.

The 1928 class rool included: Edith Archambeault, Martha Bourgon, Theresa Bourgon, Eugene Bueche, Michael Buzolitz, Francis Cass, Oliver Chayie, Lawrence Dial, Virginia Doran, Clara Dorsch, Mary Emery, William Gibbon, Ruth Heston, Thomas Hickey, Cleo Kehoe and Mae Kintz.

Charles di Landero, Bernice Le-Blanc, Catherine Marger, Albert Mazar, Mary Ann Mathis, Evelyn McCauslin, Ruth Michael, Rosina Moore, Eugene O'Brien, Harry Poulin, Donnabelle Parvis, Francis Payne, Dorothy Riffel, Catherine Robinson, Samuel Robinson, Richard Strebinger, Howard Thornton, Ralph Trexler, Benjamin Turnock, Carl Walsh, Mary Wolf.

Cleo Kehoe wrote the class history; the class will was made by Harry Poulin, and the class prophecy was contributed by William Gibbon.

FORT WAYNE PARISH PUPILS ARE HONORED

(Continued from Page One)

erick, 209 East Wildwood Ave., average 94.5 per cent.

St. Peter's School.

Henry Tonsing, son of Mr. and Mrs. Henry Tonsing, 2309 Gay St., average 93 per cent.

Alice Reuille, daughter of Mr. and Mrs. John Reuille, 2724 Gay St., 95 per cent.

St. Mary's School.

Carl Van DeGrift, son of Mrs. Marie Van DeGrift, 1008 Madison St., average 97.4 per cent.

Velma Storch, daughter of Mr. and Mrs. Henry Storch, 1142 Glasgow Ave., average 99 per cent.

St. Paul's School.

Richard Eckrich, son of Mr. and Mrs. John Eckrich, 1025 Huestis St., average 97 per cent.

Hilda Kloepfer, daughter of Mr. and Mrs. Frank Kloepfer, 616 Fry St., average 98 per cent.

Precious Blood School.

Gerard Roehling, son of Mr. and Mrs. Frank Roehling, 1609 Andrew St., average 94 per cent.

Rose Earl, daughter of Mr. and Mrs. Elmer Earl, 1741 Meridian St., average 97 per cent.

St. Andrew's School.

Ervin Seiler, son of Mr. and Mrs. Nicholas Seiler, rural route No. 12, average 90 per cent.

Hilda Schaefer, daughter of Mr. and Mrs. Joseph Schaefer, 2320 New Haven Ave., average 92 per cent.

St. Joseph's School.

Jerry Crowley, son of Mr. and Mrs. Jerry Crowley, 2033 Thompson Ave., average 94 per cent.

Virginia Danaher, daughter of Mr. and Mrs. Frank B. Danaher, 1330 Michigan Ave., average 93 per cent.

St. Hyacinth's School.

Anna Tryo, daughter of Mr. and Mrs. Joseph Tryo, 2717 Weisser Park Ave., average 92 per cent.

Stanislaus Stanisjewski, son of Mrs. Stanley Stanisjewski, Weisser Park Ave., average 91 per cent.

St. Vincent's Orphan Home.

While Mary Tonetski attained the highest average of 97 per cent the six other members of the graduating class will share honors with her since the Rt. Rev. Bishop affords all of the St. Vincent's home graduates the opportunity of receiving an academic education.

St. Mary's Alumnae Plans Endowment Fund

Miss Gertrude Weeks, Detroit, Elected President of Association at Three-Day Session on College Campus.

Initial plans for an endowment fund for St. Mary's Academy, Notre Dame, were made last week at the biennial session of the Academic Alumnae Association held on the college campus, with ninety young women participating.

Next month the executive board of the organization will meet to perfect plans for creating the fund, which will be the first in the history of the academy. A similar fund was established for the college in 1924.

Another important feature of the three-day meeting was the election of officers. Miss Gertrude Weeks of Detroit, Mich., former vice-president of the Alumnae Association, was elected president. Miss Kathryn Feeney of Toledo, Ohio, replaced her as vice-president. Mrs. Kathleen Fleming Ball of Winnetka, Ill., was named recording secretary; Mrs. Helen Betz Dietz of Chicago was chosen corresponding secretary; and Miss Margaret Hall of Chicago took over the duties of treasurer.

Bishop Finnegan To Ordain Class At Notre Dame

With the Rt. Rev. George J. Finnegan, C. S. C., D. D., Bishop of the Helena, Mont., diocese, as ordaining prelate, twelve seminarians who have completed their studies at Holy Cross Seminary, Washington, D. C., will be elevated to the priesthood Sunday, June 24th, at a solemn High Mass at 8:00 o'clock in the University Chapel, Notre Dame, Ind. The Rev. W. R. Connor, C. S. C., will be master of ceremonies. Other officers of the Mass had not been appointed at the time of this write-up.

The annual retreat for the Holy Cross priests and Brothers, which opened last Sunday evening, June 17, will be brought to a close June 24, following the Community Mass which will precede the ordination services.

Catholic Daughters Initiate Class

Forty-two candidates were received into Our Lady of Victory Court, Catholic Daughters of America, at a meeting held Sunday, June 17th, in the Rotary room of the Oliver Hotel, South Bend. Following the initiatory services the second degree was given to those who joined when the court was instituted in April. The ritualistic work was conducted by the state drill team of Lafayette, Ind., with the state regent, Miss Sadie Howell, in charge. Among the visitors present for the occasion was Miss Anna Baxter of Wisconsin, organizer of the local court. Following the meeting an appropriate program was presented.

On June 27 a picnic will be given by the social service department at Playland park for children of the department.

St. Matthew's Party a Success

The Holy Name Society of St. Matthew's parish entertained with a party Tuesday evening, June 12th, in the parish hall, South Bend. The grand prize was awarded Mrs. B. Fetters, while the mystery prize went to Dr. and Mrs. Edgar S. Lucas. Dr. Lucas presented the prizes. About two hundred persons attended and the proceeds went to the school fund.

SODALITY GIRLS ENJOY PARTY

Fifty members of the Children of Mary of St. Patrick's church entertained at dinner on Monday evening in the Four Flags hotel, Niles, Mich. Featuring the entertainment, which followed, was a musical review given by the Misses Neile and Nance Hogan, Loretta Murphy, Marie O'Brien, Kathleen Guilfoyle, Hazel Turner, Adele Wills and Angela Hagerty. Miss Virginia Guthrie played a piano selection and talks were given by Miss Nell Heiser and Miss Mary Venezians. The remainder of the evening was spent with bridge and contests, favors for the former being won by the Misses Mary Summers, Agnes Murphy and Helen Steinhoffer, and for the latter by the Misses Helen Dernbach, Anna Casey and Belle Bauerline. The committee in charge of arrangements for the affair was composed of Miss Sarah O'Neill, Miss Turner, Miss Bauerline and Miss Wills. The tables were attractively decorated in a color scheme of white and yellow.

SODALITY GOES ON EXCURSION

Twenty-five members and friends of the Name of Mary Young Ladies' sodality of St. Hedwige's church, went on the private excursion Sunday to Chicago. The trip was made in a special bus, leaving there at 6 o'clock in the morning after Mass at 5 o'clock in St. Hedwige's church.

The points of interest visited were: The convent of the Sisters of Resurrection in Norwood Park, Ill., where a dinner was served, the Polish orphanage in Niles, Ill., the shrine of St. Theresa, the Little Flower of Jesus, at St. Clara's church, and the Holy Trinity church. Sister M. Honorata, director of the society, and Sister M. Agnetta were the guests of the sodality.

SUFFERER ON WAY TO LOURDES. One of the largest English pilgrimages to the French Shrine left Victoria Station, London, in three special trains and crossed the Channel in a chartered steamer. This picture shows an invalid being carried aboard the train. (Wide World)

BUTLER-STOREY

The marriage of Miss Mary Rose Butler, daughter of Mrs. Mary E. Butler, 116 West Vernon street, Roseland, to James Raymond Storey, 415 West Colfax avenue, son of Mr. and Mrs. Thomas A. Storey, of Fort Wayne, Ind., was solemnized Tuesday, June 12, at 9 o'clock in the Sacred Heart church at the University of Notre Dame. The bride's brother, the Rev. James S. Butler, S. J., of St. Louis, Mo., officiated in the presence of 150 guests.

Immediately following the ceremony a wedding breakfast for the families and intimate friends was served in the gold room of the Oliver hotel. Mr. and Mrs. Storey left on a wedding trip east and after July 1, will be at home at 1901 East Madison street. Mrs. Storey traveled in a blue ensemble and a close fitting blue felt hat. She is a graduate of St. Mary's college and is vice-president of the national Sigma Phi Gamma sorority.

ELKHART NEWS

Foresters Hold Initiatory Ceremonies

Twenty-nine Candidates Received Into St. Margaret's Court—Juvenile Department Also Instituted—Miss Marie Darin, State Deputy, Directs Work.

Initiation of twenty-nine candidates and the institution of a Juvenile or Auxiliary court with an initial membership of sixteen, were important features of the regular meeting of St. Margaret's Court, W. C. O. F., held Thursday evening at St. Vincent's hall, Elkhart. Miss Maria Darin, state deputy of Joliet, Ill., who sponsored both groups, was in charge of the initiation ceremonies. One hundred and ten members, including visitors from Carol court, South Bend, were present.

During an open meeting which followed the ritualistic rites, addresses of welcome to the initiates were given by the state deputy, Miss Darin, and by the Chief Ranger of the local court, Mrs. Mary Shuler. Mrs. Mary Garner, head of the South Bend court, also gave a brief talk, after which a rising vote of thanks was given the state officer for her energetic efforts in interesting the two splendid groups of candidates.

An attractive program, presided over by Mrs. Mary McLaughlin, followed. Miss Eleanor Proctor, a recent graduate of Expression from St. Mary's College, Notre Dame, favored with two readings entitled, "The Leper" and "Who's Afraid?" Other features included a vocal solo by Mrs. Frank Schumacher with piano accompaniment by Mrs. Fred Holtz, and a one-act comedy, "Twelve Old Maids," presented by members of the visiting court. The concluding vocal number, "Sparkling Peggy Jane," was also an offering by members of Carol court. Lucy O'Reilly enacted the part of the lover, Zachary, and Margaret Henthorne took the part of Peggy. The serving of refreshments concluded the enjoyable evening.

Juvenile Department New Feature.

The Foresters is a national insurance organization with courts in every state of the Union and Canada and has a total membership of 70,000. Aside from its insurance department, many charitable works are sponsored by the society. At present plans are being made by the High Court to erect a home for dependent Foresters and orphan children of Foresters.

The Juvenile Department, however, is a new feature which is not yet two years old. It offers insurance to children and grandchildren, both boys and girls of Foresters from the ages of two to sixteen, after which the girls are urged to affiliate with the adult membership. Already this Auxiliary department has become very popular and many courts have been established throughout the United States.

The little ones who were enrolled in the Elkhart Juvenile Department include: Mary, Bernadette and Bobby Haskins, Georgeanna Laidlow, Verna Snyder, Gwendolyn Brown, Catherine Fashbaugh, Norine, Evelyn and Edward Franger, Florence Lambo, Margaret, Billy and Elizabeth Shuler, Jane Williams and Virginia Briggs.

Mrs. Theresa Snyder, chairman of the evening's festivity, was assisted by Miss Rose Hoetger and the Mesdames Mary Peterson, Pearl Holtz, Isa Fischer, Blanch Fashbaugh, Mary Shuler and Anna Laidlow.

Miss Darin is also working up a class for Carol court, South Bend, the initiation of which will probably take place the early part of July.

Forty-nine St. Vincent's Pupils in Graduating Class

Commencement Exercises Are Held—Honors Bestowed Upon the Pupils.

Forty-nine grammar grade students of St. Vincent's school received diplomas at the twenty-third annual commencement exercises held Friday evening, June 15th, in the parish hall. The Rev. George Marr, C. S. C., professor of Ethics of the University of Notre Dame, delivered the address to the graduates and St. Vincent's pastor, the Rev. F. T. Seroczynski, presented the diplomas and awards following a brief musical program. Leonard Gross delivered the salutatory and Josephine Lochmondy gave a reading entitled, "A Tribute to the Blessed Virgin." Two musical selections by the church organists, Miss Ellen Dente and Miss Mary Murray, and a group of choruses, "Morning," by Forman, "Violet Lady," (Redman) and the class song completed the program.

Following the distribution of diplomas Father Seroczynski presented each graduate with a prayerbook. To Leonard Gross, who received the highest average, 96 per cent, he also presented a set of three books.

Students who received medals for not being absent during the entire school year included representatives from each grade. They are:

Eighth Grade — Catherine Fashbaugh, Verna Snyder, Josephine Lochmondy, Mary Stuntebeck, Emma Ambiehl, Loretto Seeberger, Mary Montagano, Frank Horvath, Robert Klifoth.

Seventh Grade—Theresa Torok, Ida Lese, Benjamin Snyder.

Sixth Grade — Susie Piedmonte, Robert Holtz, Francis Ernst, Frank Ernst, Frank Marino.

Fifth Grdae—Florence Lambo, William Lauer, Joseph Milanese.

Fourth Grade—Anna Marie Ernst, Elizabeth Seroczynski, Michael Collura, Leon Gebhard.

Third Grade—Robert Snyder, Richard Foy, Margaret Torok.

Second Grade—Matthew Divietro.

First Grade — Phylis LaRocque, Harry Froelich, Anna Marie Dedario.

Names of the graduates appeared in last week's paper. The class is the largest one in the history of St. Vincent's school and the second largest 1928 group in the South Bend district. St. Adalbert's under the supervision of the Rt. Rev. Magr. Osadnik, with a class roll of fifty-five, claims the greatest number of graduates.

SIGNS OF TIMES

Nottingham, England, Jan. 21 (A. P.): An old street beggar received a shilling from a modern Eve with spectacles, breeches and leggins. "Thank you, miss—you're a gentleman," he said.—The Catholic Outlook.

Father Gorman's Silver Jubilee Program Announced.

On Wednesday, June 27, the Silver Jubilee of the Rev. Michael J. Gorman, head of the Gibault Home for Boys, will be celebrated with an elaborate program arranged by the board of trustees of the home.

The Very Reverend Michael J. Gorman was ordained June 6, 1903. For the past seven years he has been Director of the Gibault Home for Boys, where the celebration will be held. Invitations have been tendered to all the clergy in the state.

Mass Program

8:45 a. m.—Procession will form in the High School auditorium.

9:00 a. m.—Solemn High Mass, "Coram Episcopo."

Officers of the Mass

Sermon by the Right Reverend Joseph Chartrand, D. D., Bishop of Indianapolis.

The Very Reverend Jubilarian, Celebrant; the Reverend Maurice O'Connor, assistant priest; the Reverend John T. O'Hare, deacon; the Reverend William Boland, sub-deacon; the Reverend Joseph E. Hamel, master of ceremonies. Mass will be sung by the Priests' Choir of Indianapolis.

A banquet will be served at noon at the Gibault Home Refectory. Toastmaster, the Hon. Timothy P. Galvin.

Toast, "The Jubilarian," by the Hon. Madison Walsh; "The Gibault Home for Boys," by the Right Reverend John F. Noll, D. D., Bishop of Fort Wayne; Response, The Very Reverend Michael J. Gorman; music by the Hoosier Ensemble.

Afternoon Program

1:30 p. m. Inspection of Building and Grounds. 2:30 p. m., baseball game, Visiting Clergy, vs. Gibault Home Boys.

HESSEN CASSEL NEWS

Tuesday, May 22nd, at 9:00 a. m., Miss Elvy Wyss, daughter of Mr. and Mrs. Nick Wyss, became the bride of Sylvester Reinig of Waterloo, Ind. The Rev. Fridolin J. Hasler, pastor of St. Joseph's church, officiated at the ceremony at which Miss Velma Wyss, sister of the bride, and a brother of the groom were the attendants. Miss Velma Reinig was the maid-of-honor and a nephew of the bride, Donald Wyss, acted as ring-bearer.

On June 5th, at 8:30 a. m., Miss Cecilia Hoffman and Henry Renninger, both members of St. Joseph's church, Hessen Cassel, Ind., were united in the bonds of matrimony. The Rev. Pastor performed the ceremony. The attendants at this wedding were: Lawrence and Oscar Hoffman, brothers of the bride, were ushers; Miss Gertrude Hoffman, sister of the bride, was maid-of-honor; Miss Marie Hoffman, also a sister of the bride, was bridesmaid, and Philip Beckman, best man. Gertrude Sorg acted as flower girl.

A solemn Nuptial High Mass was celebrated at 9:00 a. m. on June 6th, at which Miss Genevieve Schiffle became the bride of Philip Herber. The Rev. Fridolin J. Hasler, pastor of St. Joseph's church, was celebrant. The assistants were the Rev. Alfred Reinig, cousin of the bride, deacon; the seminarian, Carl Herber, sub-deacon; and the seminarian, Max Herber, master of ceremonies. Both are brothers of the groom. The bridal couple was attended by Miss Catherine Schiffle and Walter Herber. The maid-of-honor was Miss Josephine Herber and the flower girl was Josephine Schiffle of Waterloo, Ind. Sylvester Reinig and Arnold Minnick were the ushers.

The annual commencement of St. Joseph's school, Hessen Cassel, Ind., took place on Sunday, June 17th, in the church.

The graduates were conducted from the school to the church in procession, where solemn High Mass was celebrated by the Rev. Pastor at 7:00 a. m. He also delivered the address to the graduates.

Five eighth grade pupils received the Diocesan Diploma, eighteen were given the diploma for penmanship and four received the Palmer High School Diploma.

On this occasion prizes were awarded to different pupils who had obtained the highest average in the diocesan annual examination. Rewards were also given to those children who have been regular in attending Mass and school throughout the year. Last but not least, was the awarding of a gold medal to the eighth grade pupil who had the highest average in the final test. This medal, as all other prizes, has been donated by the Rev. Fridolin J. Hasler, pastor, who takes a deep interest in all school affairs throughout the entire year.

The eighth grade graduates were: Berneda Kleber, Richard Ottenweller, James Rorick, Aloysius Herber, Harold Sorg.

Diplomas for penmanship were awarded to the following: Richard Ottenweller, Emil Herber, Rosemary Berg, Marie Maldeney, Irene Hake, Aurelia Bubb, Harold Sorg, Norbert Fox, Gertrude Hoffman, Elvy Minick, Violet Kleber, Lavern Berg, Aloysius Herber, Joseph Minick, Myrtle Rauner, Florence Minick, Rosella Sorg, Berneda Kleber.

The Palmer High School Diploma was merited by these four: Rosemary Berg, Bernice Kleber, Gertrude Hoffman, Andrew Minick.

ST. JOSEPH'S COLLEGE GRADUATES LARGE CLASS

(Continued from Page 2, Column 4)

Diplomas were awarded by the Rt. Rev. Bishop to the following:

Edward J. Charek, Cleveland, Ohio; Leonard C. Connor, Parsons, Kansas; Harold V. Diller, Coldwater, Ohio; Marcellus E. Foltz, Wapakoneta, O.; Carl F. Gates, Princeton, Indiana; Thomas H. Grotenrath, Cleveland, O.; Joseph I. Hartman, Fostoria, Ohio; Caspar A. Heimann, Massillon, Ohio; Cornelius C. Heringhaus, Ottawa, O.; Stanislaus J. Kasper, Huntington, Indiana; Robert B. Koch, Cleveland, O.; Cyril B. Lauer, Toledo, Ohio; Roman J. Lochotzki, Oak Harbor, Ohio; Carl F. Longanbach, Fremont, Ohio; Chas. M. Magsam, Fort Wayne, Indiana; Emil J. Meyer, Wooster, Ohio; Carl F. Nieset, Millersville, Ohio; Joseph W. Reitz, Elyria, Ohio; Arthur T. Schmit, Delphos, Ohio; Joseph D. Shenk, Delphos, Ohio; Edward F. Siegman, Cleveland, Ohio; Urban J. Siegrist, St. Henry, Ohio; Seraphim F. Widman, Fremont, Ohio; Jerome B. Wolf, Ft. Recovery, Ohio.

Following the awarding of diplomas and medals to the honor students, Rt. Rev. John F. Noll, D. D., spoke briefly, congratulating the class upon the fine record they had made, and extending his wishes for their future success.

The Very Rev. Joseph B. Kenkel, President of St. Joseph's, expressed his deep appreciation of the interest of the guests in the Class of '28. In reflecting upon the work of the past school year, he spoke with happy satisfaction at the accomplishment of the graduates, and voiced the hope that the remaining students would be able to return to continue their studies.

The exercises closed with the Hymn to St. Joseph's, sung by the entire assembly.

Los Angeles.—Ten thousand Mexican Catholics, led by two Bishops of Mexico, and many Monsignori and Priests, escorted the Consecrated Host through the streets of Los Angeles recently in celebrating the feast of Corpus Christi.

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Do not neglect the MUSICAL EDUCATION of your children

If enough children in your community who have never taken piano lessons are interested in learning to play the piano, a class may be formed and a specially trained teacher sent to your city to give a series of

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Gentlemen:—Without any obligation whatsoever on my part, kindly let me know what is required in order that you may arrange for a specially trained teacher to come to our city and conduct a series of Ten Piano Lessons Free.

We have children who have never taken piano lessons that we would like to start now, also have a large class could be secured for this course.

Name
Street Number
City State
Please give name, age and condition of your piano.

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VACATION REVIEW

This is the second vacation number and we know you are going to keep up your interest in Page Four of Our Sunday Visitor. Have you any interesting puzzles to send to Page Four? Today we are giving you a new game, "Rescue the Prince." It is built upon a delightful scheme of Faith and Imagination. When so many children are neglecting daily Mass and Communion during the summer months, how many of you will rescue "The Prince of Princes" by receiving Him in Holy Communion? This game was sent in by James F. X. Cook of New York. How many brave young knights have we to "rescue" the Prisoner of the Tabernacle during the summer months?

RESCUE THE PRINCE

A GAME.

by James F. X. Cook.

Years ago when I was a little shaver, I liked to read fairy tales as most children do. At that time, Grimm's was a treasure in my hands. In it I could talk to princes and kings, princesses and queens plus scores of pages and peasants. For spice, there were witches and fairies; sometimes elves or nymphs. All these helped my childish romance, which unashamed am I to say, I still enjoy. Everything I see, every story I read, still holds a myriad of these fictitious people that make youngsters dream big dreams.

If I see a parade, I see, not soldiers with their Majors and Captains as leaders, but a prince entering a city with his gay colored army and the peasants cheering him. When I see a wonderful building, that has the slightest touch of Medieval Architecture, I picture a castle. The ascending steps shape themselves into moat and drawbridge.

So here at manhood, I still find that this touch of lost childhood brings material things to mind in a very quaint manner, and is far from being unpleasant. But this talk would be the talk of a dreamer if it did not produce something material as this age calls for.

A short time ago I started a game. I played it alone with success and now would like others to play it. Any number can play; in fact the old saying, "The more, the merrier," is true. The rules are not hard and the winner is rewarded more than can be imagined. The Game is called—

"RESCUE THE PRINCE!"

The main rule is intense imagination. Let's play!

The Prince is captured and held in a cell all barred up.

The Lord in the Holy Eucharist, the Prince of Princes, He, too, is captured and held in a Cell, the Tabernacle, all barred up.

The peasants in the old days would do anything to restore their Prince; so we, too, as peasants should risk our all to succor our Prince of Princes! The terrible witches detain us from approaching the Prince. The devil as a witch throws sin upon sin in front of us to keep us from the Lord.

But a good fairy must come into our game; so we'll let the kind priests play and with their wondrous words of absolution help break down these impenetrable bars and "Rescue the Prince!"

Is not our Lord the Prince?

Is not the Tabernacle the Cell?

Is not sin the bars of that Cell?

Is not the devil the terrible witch?

Is not the priest the wonderful fairy?

Could you play a sweeter game than this?

This Prince is always captured and waiting to be rescued. He is waiting for someone of His noble "Knights of Christ" to rescue Him and YOU are one of these Knights!

This game is pleasant and can be played day after day.

And if you play this game consistently you will find that the path of life, which, at times seems rough and trying, will become a simple road that leads to ETERNAL HAPPINESS.

"Truly the ways of God are above our ways, and we soon get out of our depth in His loving counsels!"—Faber.

CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

For Our Little Children

During the vacation months we are omitting formal lessons, though children will find "Review Questions" in every issue. There is no vacation from God's service, and our little paper should be as faithfully read during summer as at other seasons.

REVIEW QUESTIONS FOR VACATION.

THE FIRST COMMANDMENT OF GOD.

Is Jesus the Son of God?

Is God also your Father?

Does every child obey the commands of a good Father?

Can you keep the Commandments of God without God's help?

Do you think God will help you unless you ask Him?

How necessary then is prayer?

What was required of the faithful people who lived and died before the coming of our Lord?

God is truth and truth and God are unchangeable, so will God's Laws ever change?

Are you obliged in conscience to learn and understand God's laws? Why?

PRIZE BIBLE STORY.

Three prizes will be given to the three best stories sent in about Noah's Ark.

Three prizes will be given for the best Bible story about the "Deluge."

SOME FRUITS OF DAILY COMMUNION.

An Angel was sent to the Blessed Mother to announce the visit of our Lord in her. There is no angel sent to us, but Christ Himself has said: "I am the Living Bread come down from Heaven; he that eateth My Flesh and drinketh My Blood, abideth in Me and I in him." Your Holy Communions are to make ready for your many daily joys. How wonderful that you are permitted to hold in loving embrace, Him, for Whom the world waited longingly for so many years. Your prayers and Masses and Communions will help to make possible, in the hearts of all mankind, the realization of our daily prayer: "Thy Kingdom come."

For the Grown-Ups

FEAST OF ST. JOHN THE BAPTIST TODAY—JUNE 24th.

"The voice of one crying in the wilderness: 'Prepare ye the way of the Lord.'" Can we ever forget those words of the Precursor of Christ, the Savior! The world certainly was a wilderness before the coming of Christ. The voice of St. John still comes echoing down through the ages, "Prepare!" Prepare for what? To "behold the Lamb of God."

What a mission! What a feast-day! What a sublime part for a creature to play, to stand guarantee for His God, witness for the Eternal Word! "He shall go before Him in the spirit and power of Elias, to prepare unto the Lord a perfect people." How intimately connected with the universal economy of the Incarnation was this Saint, chosen by the Holy Trinity! "There was a man sent from God whose name was John: he came for a witness, to give testimony of the Light, that all might believe through Him." St. Ambrose says: "Precursor at his birth, Precursor at his death, St. John still continues to go before the Lord."

Is it any wonder so many pious parents call their sons John; is it surprising to find so many Missionaries, and Bishops, and Priests, and Brothers carrying on the work of Jesus Christ under the protection of that Patron Saint?

So many miracles attended the birth and life and labors of St. John that the Power of the Most High rested upon him in a most extraordinary way, and the Church has always looked upon him as equal in every way to the Apostles called by Christ Himself. The eulogy pronounced by Jesus upon His beloved Precursor has no equal in the Bible. It is impossible to enter into all these edifying and instructive phases of our Saint's life, but we would appeal to each child to pray devoutly today that the graces of God might move each one to a life of true virtue in the service of God. Pray for the courage, the self-denial, the humility, the faith and the perseverance of St. John the Baptist. His glorious martyrdom proved him a true s

of Jesus Christ.

This is a great feast in the Ch

It is a great day also to every C

tian who has felt the love and p

of that Gospel of Christ, Whose c

ing was announced by the "voice

one crying in the wilderness."

Bible History Lesso

In these Bible lessons, children, you have probably noticed that we took up the history of the Royal House of David. Mary and Joseph were of this royal lineage. It gains our favor and becomes more interesting as we learn the very beginnings of that great family of David.

Saul, still the King of the Israelites, grew more and more violent and envious of David, ever since David killed Golliath. Daid tried to soothe the vexed spirit of Saul, by playing on the harp and singing his psalms to him. One day as the youthful musician was playing for Saul the jealous king made a sudden push at David with his spear. David knew the king's malicious spirit and was always on his guard, and he quickly avoided the weapon. This convinced Saul that God was protecting David.

Saul then appointed David to command a large part of the army, but the young general was successful against the Philistines. Although Saul promised his oldest daughter to the one who would kill Goliath, he was not true to his Promise. David saw the oldest daughter married to another man, so he began to think seriously of the next oldest daughter, and asked for her hand. Saul told him he would have to kill one hundred Philistines. David led out his army and

over two hundred with his own

Thus David married Michol and

came the son-in-law of Saul.

king felt a bitter hatred and

towards this popular young so

and one day, while David was p

ing the harp, Saul threw a spear

him, intending to nail him to the

David fled from the king and w

not return. Jonathan tried to r

cile Saul and David. It was im

sible. At last Saul planned to

his soldiers kill David early in

morning, but Michol, David's w

learned of the trick and defeated

kingly father's plans. She let D

down through a secret window.

Each person has a place in G

great work, and no power can h

until we have fulfilled God's w

No king or potentate on earth ca

anything against us unless God p

mits it. God, as it were, laugh

the feeble efforts of those who w

try to undo His plans. Those

authority on earth have no power

cept as they receive it from God,

God indulges or restrains these p

ers according to His Infinite wis

We have seen how God saved D

from the angry King Saul. Watch

Bible lesson next week and learn

lesson of friendship between D

and Jonathan.

* * * * * * * * * * * * * * *

In case you need a copy of the Bible or the New Testament, to look up references, let OUR SUNDAY VISITOR sup ply you with one. The whole Bible in good cloth, $1.75 post paid. The New Testament, 7c postpaid.

* * * * * * * * * * * * * * *

Talebearers have done more

chief in this world than the pois

bowl or the assassin's dag

Schiller.

"Teach them to observe all things whatsoever I have commanded you" Matt. 28, 19.
Follow our Instructions every week
in order to
Fortify Yourselves
against the ERRORS which appear in
History, False Philosophy
Novels, Magazines, Occultism,
Daily Newspapers,
Social Movements,
Anti-Catholic Propaganda
Etc., Etc.,

What appears in these columns is for general reading

FOURTH SUNDAY AFTER PENTECOST—INTROIT OF THE MASS.

This liturgical season of Pentecost is ushered in by bringing before us those sublime links which exist between the Divine Persons and mortal man. The feast of the Most Holy Trinity, of Corpus Christi, and now the month of the Sacred Heart, all teach us that the season of Pentecost is filled with the spirit of sanctification and love.

The devout Christian, after fulfilling his Easter Duty, is prepared to gaze upon these revelations of God through his weak intellect, strengthened by Faith. The Holy Ghost has begun His reign in souls, and has come to fill the world with supernatural life. Meditate for a moment on these beautiful words of the Introit for today:

"The Lord is my might and my salvation, whom shall I fear? The Lord is the Protector of my life, of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. If armies in camp should stand together against me, my heart shall not fear."

The Church, the Bride of Christ, takes these inspired words from David, Psalm 26, and David's victory over Goliath prefigured the victory of Christ on Calvary over sin and death. Hence the Church uses these strong words to express Her confidence in Her Divine Spouse, in consequence of His Triumph.

As faithful children of that One, True Church, we must take on this same spirit of confidence. With lively Faith, quickened by the recent visitation of the Holy Ghost to our souls, we are drawn into the inner circle of God's all-powerful and protecting love. We have the "fear of God," but whom else shall we fear?

"The longer the Church battles with the world, the more venerable She seems to become, and Her victories of grace more brilliant, and the heavenliness of Her ways more wonderful. Time 'writes no wrinkles on her brow,' but adds line after line of glory and of freshness."—Faber.

UNDERSTANDING.

"Oh the comfort, the inexpressible comfort
Of feeling safe with a person.
Having neither to weigh thoughts,
Nor measure words,
But pouring them all right out just as they are,
Chaff and grain together.
Certain that faithful hand
Will take and sift them,
Keep what is worth keeping, and with the
Breath of kindness, blow the rest away."

FEAST OF SS. PETER AND PAUL—FRIDAY, JUNE 29th.

St. Peter was from Galilee. He was poor and uneducated, but eager and candid and loving. Whilst fishing on the lake, he was called by Our Lord to be one of His Apostles. So strong did his faith grow, that he made that great confession: "Thou art the Christ, the Son of the Living God." Our Lord chose him, and fitted him to be the Rock of His Church, His Vicar on earth, the head and prince of the Apostles, the center and very principle of the Church's Oneness, the source of all spiritual power, and the unerring teacher of His Truth.

The Sacred Scripture is full of references to St. Peter and after the first Pentecost, St. Peter stands out in the full grandeur of his office. He fills the Apostolic throne, admits the Jews by thousands into the true fold, opens wide the gates of the Church to the Gentiles through the faithful Cornelius, founds and for a time rules the Church at Antioch, and sends Mark to found the Church at Alexandria.

It was ten years after the Ascension of Our Lord that St. Peter went to Rome, the center of the majestic Roman Empire. He found here the glories and wealth as well as all the powers of evil. Here he set up the Chair of Peter and for twenty-five years labored with St. Paul in building up the great Roman Catholic Church. He was crucified, head downward, by order of Nero, and buried on the Vatican Hill. He wrote two Epistles, and encouraged and approved the Gospel written by St. Mark.

Perhaps you, too, have been startled to read of St. Peter's denial of his Divine Master. Though many favors and graces had been granted to Peter during his days in the immediate company of Jesus, but the Holy Ghost with all His gifts and powers had not yet filled the soul of the humble Peter. After the descent of the Holy Ghost upon the Apostles, St. Peter went forth and challenged the pagan world, announcing to the world the Gospel of Jesus Christ. Any evidence of weakness in St. Peter only convinces us that the less there is of "self" in us, the more there is of God. The great love and eagerness of St. Peter worked wonders when directed by the Holy Spirit.

In your special prayers to St. Peter on next Friday, ask him to obtain from God the choicest blessings of Heaven upon our present Holy Father, Pius XI, and on each Bishop of the Church. The Church must continue to suffer, at least in some sections, even as the Divine Founder suffered. The powers of evil are still at work as the Faithful need the special intercession of the Prince of the Apostles.

Renew your subscription to Our Sunday Visitor promptly—75c a year.

ST. PAUL—APOSTLE OF THE GENTILES.

St. Paul was born in Tarsus of Jewish parents, and studied in Jerusalem, where he learned the false zeal of the Pharisees. While still a young man he held the clothes of those men who stoned to death the first martyr, St. Stephen. St. Paul seemed sincere in his zeal to wipe out the Gentiles and the followers of Christ. We was on his way to Damascus "breathing out threatenings and slaughter against the disciples of Christ," when a light from Heaven struck him to the earth. He heard a voice which said: "Why persecutest thou Me?" In a vision he saw the form of Him Who had been crucified, and then for three days he saw nothing more. When he at last awoke from this trance, he was a new man, a new creature in Jesus Christ.

He left Damascus and went to Arabia to meditate on what had happened to him. At the call of God, St. Paul carried the Gospel of Christ to the uttermost limits of the then known world. For years he labored and thought of nothing but "Jesus Christ and Him crucified;" desiring to spend and be spent for Him. Although taught to hate the Gentiles he became their great Apostle. Perils by land and by sea could not check the zeal and courage of St. Paul; nor did toil and suffering dull the tenderness of his heart for souls.

At last he gave blood for blood by suffering martyrdom for his Master. Suffering death for Christ at Rome, he poured into its Church all his blood as well as his doctrine.

St. Paul is a great favorite amongst the names given to Catholic children at Baptism. Are you amongst those so favored? If so, you have a model, an exemplar worthy of your emulation and imitation. Paul was absolutely fearless. Every power of soul and body was consecrated to the service of Him Whom he had learned to love. Of course the revelations of God to St. Paul were wonderful, in fact, extraordinary, yet the graces which God gives each one of us, if appreciated and complied with, will make us true soldiers of Christ. These graces did not make Paul less zealous in disposition, but directed all his activities for Christ instead of against Him. How strange are the ways of God! From a sworn enemy of Christ and His Church, He makes Paul His Apostle not only of the early Church, but by his Epistles, an Apostle of all times.

This is the feast day when all children should pray for light to know their vocation and grace to follow it. The Church today stands in need of other noble and self-sacrificing loyal Missionaries like St. Paul. Who knows but you who are reading these lines may be already chosen by Almighty God to carry on His work for souls some future day? Hold yourself in readiness for the call, and prepare yourself for that grace from Heaven. "You have not chosen Me, but I have chosen you."

DEVOTION TO THE SACRED HEART

In the Heart of Jesus our Savior we must not imagine a lifeless Heart. We must not consider it a Heart separated from the Person of Christ, but the living Heart of the God-Man, the center of all His affection, the fountain of all His virtues, the most touching emblem of His Infinite love of man.

The Church venerates the cross, the Blood and the Wounds of the Divine Savior by special feasts and prayers and Masses in order to awaken in us a more fervent devotion to the Redeemer of the world. How much more worthy, then, is the devotion to the Sacred Heart, since all Its thoughts and affections aim at our salvation. It is always ready to receive truly penitent sinners, to pardon them, and make them partakers of eternal happiness.

It is a HOLY devotion for men venerate in Christ those affections and emotions of His Heart by which He sanctified the Church, glorified His Heavenly Father, showed Himself to men as a perfect example of the most sublime holiness. Filled with treasures from this Sacred Heart, different Saints of God have instituted other devotions.

It is a PROFITABLE devotion, for in it we have before our eyes the very fountain of life and grace, and can draw directly from it, increasing virtue in ourselves, and imitating His great spirit of sacrifice.

It is a USEFUL devotion, since its whole object is to unite us more intimately with Christ as His members, to make us live according to His spirit, to have one heart and soul with Him, and through grace, finally to become one with Him. This is the end of all devotions, and devotion to the Sacred Heart of Jesus is the culmination of every other devotion.

A NOTABLE ANNIVERSARY

Next Saturday, children, will be the last day of June. It is the Third Anniversary of the consecration of our Right Reverend Bishop Noll, the Editor of Our Sunday Visitor. There is no person more appreciative of spiritual help than our Bishop-Editor. Surely you will say a prayer for him on that day, that God may guide and protect and spare him for many, many years to come.

Father Faber tells us "the Tiara is the most veritable crown of thorns and the pontificate the most literal of martyrdom. It is the Head ever bleeding, bleeding slowly. There is the old suffering patience in its majesty. It is a true royalty; a hidden kingliness."

"A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness."—Faber.

If you feel gloomy,
Of if you feel blue—
Just smile at trouble
And it will smile at you.
—A. F. K.

WILL YOU DO THIS FAVOR FOR OUR SUNDAY VISITOR?

Dear Friends and Readers:

We wish to make several changes in Our Sunday Visitor that will benefit you, but in order to do this, we must compile certain information about our subscribers and readers.

We ask you, therefore, to do us the favor of answering the questions listed below, and then return them to us. Everything you write will be held strictly confidential, and your name will not be disclosed to anyone.

Please then, answer the questions and return this notice to us today.

With sincere appreciation of your co-operation in helping us,

Yours very truly,
OUR SUNDAY VISITOR.

1. For how many years have you read Our Sunday Visitor? ______
2. How many adult persons live in your home? ______
3. How many children under 15 years live in your home? ______
4. How many of them read the Children's Page regularly? ______
5. What other Catholic publications do you read? ______
______
______
6. What feature in Our Sunday Visitor do you like best? ______
7. Do you own your own home? ______ Do you rent it? ______
8. Do you own an automobile? ______ What make? ______
9. What articles or products would you like to see advertised in Our Sunday Visitor? ______
______
10. What companies would you like to see advertise in Our Sunday Visitor?
______
______ Why? ______

Your name ______
Street Address ______
City ______ State ______

WHEN YOU HAVE ANSWERED THESE QUESTIONS, PLEASE CLIP OUT THIS NOTICE AND SEND IT TO OUR SUNDAY VISITOR, HUNTINGTON, INDIANA.—THANK YOU.